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Art. I. *Evangelium Secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii SS^ae. Trinitatis juxta Dublin:* Descriptum Opera et Studio Johannis Barrett, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublinii ex Œdibus Academicis, excudebat R. E. Mercier Academiæ Typographus, 1801. 4to. Prolegomena, 52 Pages, Fac simile Plates, 64. Collation of the Cod. Montfortii. pp. 35. Price 2l. 12s. 6d.

THIS Work was published some time before the commencement of our Review; but as, to the best of our recollection, it escaped the attention of contemporary journalists, and the subject is of prime importance, as well as rare occurrence, we conceive that little apology is necessary for introducing it to the notice of our readers.

It has long been the earnest wish of every biblical critic, that the inestimable remains of ancient MSS. which moulder away in the dust of public libraries, might be preserved from total destruction by printed *fac-similes*. That such a plan of preservation is practicable in the most accurate and satisfactory manner, we have certain evidence in the New Testament part of the *Codex Alexandrinus*, edited by Dr. Woide; and in the *Codex Bezæ* or Cantabrigiensis, published by Dr. Kipling. Both these invaluable MSS. which were yielding to the rapid ravages of time, are preserved for all valuable purposes, by these fac-similes, and will descend to posterity, for ages after the originals shall have perished. The Stereotype Process may also be applied in the more important and valuable MSS. with the greatest success, and thus genuine fac-similes of the originals may be multiplied ad libitum.

The task which Drs. Woide and Kipling had undertaken for the *Codex Alexandrinus* and the *Codex Bezæ*, Dr. Barrett has performed with similar industry and judgement, and with equal accuracy, for a very ancient and hitherto almost unknown *Codex Rescriptus*, which contains a considerable part

of the Gospel of Matthew in the original Greek. As the term last used may be new to some of our Readers, a short explanation, perhaps, will be acceptable.

A *Codex Rescriptus* is a parchment from which the original writing has been partially or totally erased, and on which a new work has been written in its stead. Before the invention of paper, the great scarcity of parchment in different places induced many persons to obliterate the works of ancient writers in order to transcribe their own or those of some favoured author in their place; hence the works of many eminent writers have doubtless perished, and particularly those of the greatest antiquity; for the comparatively *recent* were transcribed, to satisfy the immediate demand, while those which were already dim with age were erased.

In general, a *Codex Rescriptus* is easily known, as it rarely happens that the former writing is so completely erased that no trace of it appear: in some instances *both* writings are legible. Montfaucon found a MS. in the *Colbert* library, which had been written about the 8th century, and originally contained the works of St. Dionysius; new matter had been written over it, three or four centuries afterwards, and both continued legible. (Palæogr. p. 231. 233.) This destructive operation was most frequent, according to the above author, in the 12th, 13th, and 14th centuries, the barbaric ages of Europe; in which many ancient and valuable writings were obliterated, to make room for others of inferior worth. (Palæogr. pp. 318, 319.) The words of Montfaucon, who was better qualified to give an opinion on this subject than any other man in Europe, we subjoin for the satisfaction of our Readers.

'Græci igitur librarii, isthac ætate (duodecimo sæculo, &c.) sæpe *meliora* eraserunt, ut vel *nænias* et *nugas*, vel opera, quæ frequentissime occurrebant in codicibus manuscriptis, eorum loco substituerent. Magna certe tunc ubique per Græciam erat ignorantia imperitiaque rerum; ita ut quæ ad veterem historiam, ad humaniores literas, &c. pertinebant, ne *flocci quidem facerent* librarii; ac ne novas membranas compararent, hæc nullo negotio pessumdarent. Interdum etiam illa, quæ sibi in usu erant, quoniam ob Scripturæ vetustatem non ita facile legi poterant, eradere solebant, ut nova substituerent. Estimo autem *Scriptores multos*, qui tempore Photii, imo etiam postea Constantini Porphyrogeniti supererant, *hoc perniciei genere pessumdatos, ac penitus extinctos* fuisse. Hæc vero pestis, ut diximus, *duodecimo sæculo* primum, deinde autem *tertio-decimo*, et *quarto-decimo*, maxime in *vetustissimos Libros* grassata est.' Palæogr. Gr. ub. supra.

Thus in the place, probably, of some of the finest writers of antiquity, *Philosophers*, *Poets*, *Historians*, and *Grammarians*, we have *Missals*, *Confessionals*, *Monkish Rhymes*, execrable and puerile *Legends*, and *Papal Constitutions!* And there is reason to believe, that many of those ancient writings, a few precious

fragments of which remain in the works of Theophilus Bp. of Antioch, Justin Martyr, Clemens Alexandrinus, Origen, Eusebius, and Photius, have, by this barbarous process, been utterly destroyed. In very few cases, we fear, has literature been indemnified for these depredations by the insertion of *better works:* Religion and Science have been equally outraged, and the very words of God obliterated to make way for such writings as have yielded nothing to the instruction or amelioration of posterity. We have reason, however, to thank God that some valuable fragments are still preserved from this general wreck, which do the greatest honour to the piety and taste of preceding ages, and contribute greatly to the improvement of the present. Among these we hesitate not to place the *Codex Rescriptus* here published, and the very sensible and valuable Prolegomena to which it has given occasion. How much is it to be regretted that this precious relic had not fallen a hundred years ago under the notice of such a person as the present Editor! We should probably have possessed the work entire, which is now presented to us with grievous mutilations. We have to thank the industry and learning of Dr. Barrett, that it has not totally perished.

Dr. Barrett divides his Preface to this work into *two* parts: the *first* relates simply to the MS. in question; and the *second* to the controversy concerning the *Genealogy of our Lord.* This question is not at all concerned in the present publication; yet as the MS. commences with the 17th verse of the 1st chapter of Matthew, containing a part of this genealogy, Dr. Barrett has been induced to step rather out of his way to consider this controverted question. The digression, however, will be well received by every biblical student, as it contains a great variety of useful information on a subject which is pressed on all sides with difficulties. We proceed now to analyse the first part of this work, and shall take the liberty to supply such deficiencies, as might otherwise leave the subject obscure to those among our readers who may be less conversant in this sort of criticism.

Dr. Barrett begins his Prolegomena with celebrating the industry and learning of the *Moderns* for their numerous and valuable labours in sacred criticism. To the *English* he assigns the pre-eminence, though he mentions with high respect the exertions of foreigners.

'Tot et tanta doctrinæ et ingenii specimina dederunt, et tam ingentes exantlârunt labores in eruendis et conferendis Codd. MSS: ut omnibus antecessoribus suis, palmam meritò præripiant. Imprimis verò Anglia omnium bonarum artium mater et eximia fautrix, laudem sibi peculiarem jure vendicat: utpote cujus auspiciis, necnon sumptibus in eum finem erogatis, textum V. T. tam Hebræum quam Græcum ex collatione Codd.

MSS. puriorem quam unquam antea, in lucem editum habemus; et etiam Codd. ipsos MSS. celeberrimos Alexand. et Cantab. typis accuratissimè mandatos.' p. 1.

Foreign Critics, we are afraid, will tax this praise; and by comparing their *De Rossi* with our *Kennicott*—their *Stephens*, *Wetstein*, *Alter*, *Birch*, *Matthaï*, and *Griesbach*, with our *Fell*, *Mill*, and *Holmes*,—will divide the eulogium, and assume a larger portion of literary merit than Dr. Barrett seems inclined to concede. Disinterested judges will admit the honours both of the Island and the Continent, without feeling it necessary to decide the question of precedency. *Et vitula TU dignus, et HIC.*

Of the discovery and contents of his MS. Dr. B. gives the following account. About 14 years ago (from 1801) while examining different books in the library of Trinity College, Dublin, he accidentally met with a very ancient Greek MS. on certain leaves of which he observed a two-fold writing, one ancient, and the other comparatively recent transcribed over the former. The original writing on these leaves had been greatly defaced either by the injuries of time, or by art: *vel deleverat ars* (as the Dr. observes) *vel edax abolebat vetustas*: the former generally was the means, in order to make way for the Rescripts, for whose sake alone many MSS. appear to have been preserved. On close examination he found that this ancient writing consisted of the three following fragments: the Prophet *Isaiah*, the Evangelist *St. Matthew*, and certain orations of *Gregory Nazianzen*. The fragment containing St. Matthew's Gospel, he carefully transcribed, and the whole has been accurately engraved in *fac simile*, by the order, and at the expense, of the University, presenting to the reader, a perfect resemblance of every page, line, and letter, of the original.

In that part of his Prolegomena which Dr. B. denominates *Descriptio Codicis Utriusque*, he gives first a particular account of what he calls the *Codex recens*, which is in substance as follows:

The MS. consists of quaternions, or gatherings of four sheets each: the first sheet now remaining, has the signature ε, which shews that 11 sheets or 88 leaves have preceded this, all which have totally perished. Dr. B. thinks they contained the Tract of St. Chrysostom *De Sacerdotio*. The part which remains, comprises (1) Some of the *Opuscula* of Theodorus of Abucara: this writer was Bishop of Candia, and flourished in 870. His works were published by Gretzer and Turriano, 4to. Gr. and Lat. Ingolstadii 1606. (2) Another piece of the same author entitled περὶ ἐνσάρκου καὶ σαρκώσεως. (3) To these succeed two fragments of *Epiphanius*, one concerning the *Genealogy of our Lord*. The whole of this fragment (never, we believe, published before) Dr. B. has given, p. 46. of this Pro-

legomena. (4) Some fragments of *Chrysostom* and *Basil.* (5) A *Chronology* which computes the number of years from the Creation to the time of Theophilus, A. C. 848, to be 6348 years. This is supposed to be the Chronology of *Nicephorus*, who was Patriarch of Constantinople in 806, and was driven by Leo Armenius into exile, where he died in 828. (6) Some fragments of the *Chronology of Hippolytus Thebanus*, whose works were published by Fabricius, fol. Gr. and Lat. Hamb. 1716-18. 2 vols. The time of this Christian Bishop is uncertain, but it is supposed he flourished about A. D. 230. (7) Another fragment of the same Author, concerning the relationship between the Virgin Mary, and Mary the wife of Cleopas. This has been published in Cotelerius's Apostolic Fathers, tom. 1. p. 281. (8) Fragments concerning the spurious epistle pretended to have been written by *Abgarus*, King of Edessa, to our Lord, taken from Eusebius's Ecclesiastical history. (9) A fragment concerning *Abraham* and *Melchisedec*, taken from the *Pascal Chronicle*, the author of which lived about A. D. 634. (10) A piece concerning the woman afflicted with the hæmorrhage, Mat. ix. 20. for which see Malala, and the works of Damascenus, vol. i. p. 368. (11) A *Creed* of the *Orthodox Faith*, in which mention is made of the Seven Œcumenic Councils. (12) The last piece in the volume, is the *Mystagogia Ecclesiastica* of Maximus.

From this enumeration it is evident, that this MS. contains no tract written by any author posterior to the time of Hippolytus Thebanus, who certainly died before A. D. 1000. Dr. Barrett therefore concludes that this Rescript may be fairly attributed to a scribe of the 13th Century; about which time, according to the quotations already made from Montfaucon, it became customary, on account of the scarcity of parchment, or the indolence of transcribers, to erase ancient writings, and insert others in their place. His opinion of the age of this rescript, we conceive to be well founded; a later period cannot be assigned to it with sufficient probability.

The *original writing*, which Dr. B. calls the *Codex Vetus*, containing the fragment of St. Matthew's gospel here published, is next described.

Of this fragment only 64 leaves remain, and even these are in a very mutilated state. Each page contains one column, and the columns in general consist of 21 lines, and sometimes, but rarely, of 22 or 23; the lines are nearly of equal lengths, and consist ordinarily of 18 or 20 letters.

In the four following circumstances, Dr. B. thinks this MS. in its primitive state, may be compared with the most ancient: 1. The division of the text. 2. The orthography. 3. The mode of pointing, and 4. The abbreviations.

I. *Division.* The first division made of the sacred text was into τιτλοι, *Titles*, or the κεφαλαια majora with the τιτλοι annexed. Dr. Mill supposes that Tatian, who flourished A.D 160. invented these, for the purpose of constructing his work called *Diatessaron*, or harmony of the four evangelists.

From Tertullian we learn, that in his time, about A. D. 200, the new testament was divided into *capitula*, or small chapters. In his tract *Ad Uxorem*, lib. II. cap 2. speaking of those *Christians* who endeavoured to vindicate their conduct in marrying with the Gentiles, by an appeal to the words of St, Paul 1 Cor. vii. 12. he says, "Nunquid, inquam, de illo CAPITULO, sibi blandiuntur primæ ad Corinthios, ubi scriptum est: *Si quis frater infidelem habet uxorem*, &c." This ancient writer alludes also to to the same division in his tract *De Pudicitia*, sect. 16. where, in reference to heretics who perverted scripture, he uses the following words: *Alicujus* CAPITULI *ancipitis occasione adversus exercitum sententiarum instrumenti totius armari.*

Ammonius, a Christian philosopher of the 3d century invented those SECTIONS which have ever since retained his name; of these there are 355, and 68 *Tituli* in the Gospel of Matthew; and to these *sections*, Eusebius, in *the fourth century*, adapted his CANONS.

Euthalius relates, that about the year 396, the epistles of St. Paul were divided into *capitula*; as were also the acts of the apostles and the catholic epistles about the year 451.

Andreas Cæsariensis, (or according to others *Andreas Cretensis*) divided the apocalypse into 72 *capitula*; and about the 11th century *Œcumenius* is said to have divided the Acts into 40 *capita*, and 247 *capitula*; a division something analogous to our *chapters* and *verses*.

The division which obtained in the ancient Latin MSS. was different from that used by the Greeks, as will readily appear on the slightest inspection; but we cannot enter deeply into this subject here. The division of St. Matthew into 28 *capita* or chapters, which still prevails, was made in the 13th century by *Cardinal Hugo de St. Cher*; and that this division was copied by multitudes of the subsequent MSS. of the Vulgate, is well known. Previous to the time of Cardinal Hugo, the divisions in the sacred books were widely different; as fully appears from the more ancient Latin MSS. Dr. B gives the divisions of all the books of the new testament as they exist in an ancient copy of the Vulgate in the library of Trinity College Dublin, marked A. 1. 1. They are as follows: Matt. 76. Mark 46. Luke 72. John 35. Acts 74. Rom. 51. 1 Cor. 72. 2 Cor 28. Gal. 12. Eph. 10. Phil. 19. 1 Thess. 7. 2. Thess. 5. Coloss. 9. 1 Tim. 8. 2 Tim. 6. Tit. 5. Philemon 3. Heb. 23. Jam. 20. 1 Pet. 20. 2 Pet. 11. 1 John 20. 2. John 5. 3 John 5. Jude 7.

Revel. 25. These divisions are far from being regular even in the Latin MSS. some following the Greek mode, or *Ammonian Sections*, and others a variety of forms reducible to no particular standard.

The *Codex Vetus* here published, has the larger κεφαλαια, or chapters, noted both at the top of the page and in the margin, with the *Ammonian Sections*; but it wants the numbers of Eusebius. These numbers are also wanting in the Codex Bezæ, but they occur in the *Codd. Ephraim*, and *Alexandrinus*, which have the κεφαλαια, the Ammonian Sections, and the Eusebian numbers.

II. *Orthography.* In its orthography, this MS. agrees with those just mentioned, as appears from the following examples.

1st. In the permutation of certain *vowels* and *dipthongs*; as ε and αι, ι and η; which often occur in the Codd. Ephr. and Alexand., as also in the *Codex Laudianus* which contains the Acts of the Apostles.

2ndly. In the permutation of certain *letters*, as ε for α, as διεξιμμενε for διεξαμμενε Matt. xvii. 17. and *vice versa*, xi. 7. εξηλθαι for εξηλθετε. Similar permutations may be seen in the Codd. before mentioned, and in some of the inscriptions in Pocock: they are noticed and condemned by *Phrynichus* a grammarian of the 2nd century. Δ and Θ are also interchanged; e.g. Βηδφαγη for Βηθφαγη, as in the *Cod. Alexand.* Βηδσαϊδα for Βηθσαϊδα. The same confusion has been noted and condemned by different authors, particularly *Phrynichus* and *Eustathius*; and by the author of the *Etymologicon Magnum* under the word ειλδως.

3dly. Sometimes this MS. *adds*, sometimes *omits* a letter, as is customary with the MSS. already cited. e.g. λημψομαι for ληψομαι; this is frequent both in the Cod. Alex. the Cod. Laud. and other MSS. of the remotest antiquity: the same orthography occurs frequently in Herodotus. It has also εκχυνομενον with two ν, Matt. xxiii. 35. xxvi. 28. and ερραπισαν Matt. xxvi. 67. with a single ρ, which words are written precisely in the same way in the *Codd. Ephraim*, *Cant.*, and *Alexandrinus*.

4thly. It prefixes the *augment* to the *preposition*, as επροφητευσαν for προφητευσαν, Matt. xi. 13. and always *adds* the ν εφελκυστικον or paragogic N. Besides, it expresses numbers by *words*, and not by numeral *letters*; and writes ουτως for ουτω, though the following word begin with a consonant.

III. *Mode of Pointing.* In the distinction of words by pointing, it agrees with the most ancient MSS. It is generally supposed that *one point* variously placed, answered the purpose of our semicolon, colon, and period. A point at the *top* of the terminating letter in a word or sentence, was equivalent to our *semicolon*; at the *middle*, to a *colon*: and at the *bottom*, following the last letter on the same line, to a *period*. Dr. B. supposes that the members of the sentences were thus distinguished originally in this MS. but at present very few points

are visible in the whole fragment; yet there are sufficient traces of them to countenance Dr. B.'s opinion. The points of *interrogation* appear no where in this MS. nor is this to be wondered at, as these points do not appear in any MS. prior to the ninth century, and the Dublin MS. undoubtedly belongs to a remoter period.

IV. *Abbreviations or Contractions.* Though contractions appear in the most ancient and correct MSS. yet in general they are but few, and occur only in such words as are best known, and most frequently repeated. In this respect the fragment published by Dr. Barrett, agrees with the most ancient MSS. It has but a few contractions, and these on common and well known words, e.g. δαδ for δαβιδ, ω χυ for ιησου χριστου, πις for πνευματος, κυ for κυριου, &c. The words are written closely consecutive, with rarely any space to denote the commencement of any new word or sentence. In many places the iota has two points ï over it, but this is not regular: in some parts it frequently occurs; in others rarely. We have not discovered any point above the υ, which frequently appears in MSS. of the eleventh and subsequent centuries.

From what we have already seen, the *age* of this MS. may be nearly conjectured. Dr. Barrett supposes that it may be classed among those of the *sixth* century for the following reasons:

1st. Because it is written in the square or uncial character, which is that of the most ancient MSS. and Inscriptions; and which began to be disused in the seventh century, and soon afterwards gave place to the small, oblong, and inclined character, the uncial being only preserved for the *titles* of books, &c.

2dly. It not only possesses internal marks of very high antiquity; but is destitute of all those which characterize MSS. of a modern or comparatively modern date. It has neither *spirits* nor *accents*, which in the opinion of the learned Montfaucon were first introduced in the seventh century: and though the writing is both accurate and extremely elegant, yet it has no *flourished* or *ornamented* letters, which prevailed in MSS. of the ninth and following centuries.

3dly. It agrees with the most ancient MSS. in its readings, &c. and particularly with the *Codex Bezæ*, and omits the *doxology*, Matt. vi. 13.

4thly. Though the *Ammonian Sections* are exhibited in this MS. the *Eusebian Canons* usually connected with them, are wanting, as in the *Cod. Cant.*—yet these are found connected in MSS. which boast the remotest antiquity, such as the *Codex Ephraim* and the *Codex Alexandrinus*.

5thly. The *vellum* on which this MS. is written, was originally of a *purple* colour, which is allowed, by the best judges, to be a proof of the greatest antiquity.

6thly. There are evidences that the original writing on this

vellum, had not been removed by art, in order to write another work in its place, but had faded through the long lapse of time; as there are found in it unquestionable proofs of an attempt to retrace some of the evanescent letters with fresh ink, previously to the rescript. Dr. Barrett therefore conjectures, that several centuries must have elapsed before the *rescript* took place, and that the MS. in question cannot be placed later than the sixth century. With this opinion, on a careful examination of his proofs, and comparing this MS. with others, the remote antiquity of which is sufficiently established, we decidedly concur; and we refer to the work itself, pp. 7, 8, and 9, for solid answers to objections that might be grounded upon the *form* of some of its letters.

The principal argument against its being a MS. of the sixth century, is the conformity of its letters to those in the *Turonian* fragment, exhibited by Montfaucon, *Palæographia Græca*, p. 214. which he supposed to have been written in the seventh century. Were we at all disposed to question the age attributed by Dr. B. to his *Codex Rescriptus*, it would be on the evidence of this fragment, from the general similarity of the letter, and particularly of the α and μ which sometimes occur in a form, nearly resembling those in Dr. B.'s MS. But allowing that Montfaucon is correct in the age he assigns to this fragment, it does not follow, that the Dublin MS. must be of the same age with it, because of a peculiar similarity in some of the letters. In this fragment, the μ occurs sometimes in the following form ⲙ, and though the fragment consists of only fourteen incomplete lines, yet the μ occurs in its regular form ᴍ twice, whereas in the Dublin MS. it invariably retains the form of an inverted π, ⅃⊥; add to this, that several of the letters in the *Tours* fragment are widely different, and bear evident marks of a more *modern* date than those in the Dublin MS. as they approach more to the cursive connected form, which obtained in the ninth and following centuries. Whatever may be the age of the Turonian fragment, the Dublin MS., we think, may lay claim to at least 100 years of prior antiquity.

Having thus vindicated the date which he ascribes to his *Codex Rescriptus*, Dr. Barrett proceeds to describe those MSS. with which he has collated it; those written in uncial characters are the following, and are thus characterized; A, the Codex Alexandrinus.—B, Vaticanus.—C, Regius.—D, Cantabrigiensis, or Codex Bezæ.—L, a MS. of the ninth Century, highly esteemed by Griesbach.—Y, a Latin MS. of the Four Gospels, in the library of Trinity College, Dublin, marked A, 1. 6.—Z, another MS. of the Four Gospels, in the same library, marked A. 4. 15. containing the old *Itala*, or *Ante-*

hieronymian version. Those in small characters are the following. No. 1, the *Codex Basiliensis*: 13, the *Codex Parisinus*: 33, *Codex Colbertinus*: and 69, the *Codex Leicestrensis*. The different Antehieronymian versions, edited by Blanchini, are cited, as also the *Syriac*, *Coptic*, *Vulgate*, *Saxon*, *Armenian*, and *Arabic*, with several of the primitive fathers. This collation is highly creditable to the Dublin MS. as it is found to agree with the most ancient and accurate MSS. Versions and Fathers, and to contain a variety of valuable readings.

Before we proceed to give any particular account of these readings, it may be necessary to describe the *form* in which Dr. B. has exhibited his work. The MS. as we have seen, contains only sixty-four pages; these appear in the work before us beautifully engraved on sixty-four copper-plates, in which the contents and peculiar form of the original are accurately expressed. On the opposite pages, the contents of each plate are printed in the modern Greek character, and the deficient letters of the MS. marked by dots: the chapter and verse are also marked in the margin of the printed page; and at the bottom, the *Variæ Lectiones* are inserted from the collation already described.

We have before hinted that the MS. commences with a part of the genealogy of our Lord, Matt. i. 17; this one verse, unfortunately, is all that remains of it, but this is sufficient to shew that the whole genealogy was once contained in the MS. Thus we have another proof, and a proof of the *most respectable* kind, that the first and second chapters of this gospel are no spurious additions of after times, as those persons would have us believe, that deny the miraculous conception of the human nature of our blessed Lord.

For a specimen of this publication, we subjoin this verse as it stands in the original, with the modern characters on the opposite page, using a type, which, though much smaller, bears a great resemblance to the fac simile.

ΙΟΥΝΔΙΓΕΝΕΔ	. . . . ι ουν αι γινια .
ΔΒΡΔΔΜΕΩCΧΔΔΓΕ.	Αβρααμ ιως Δαδ γε . . . .
ΔΕΚΔΤΕCCΔΡΕC·	δικατισσαρις
ΚΔΙΔΠΤΟΧΔΔΕΩCΤΗCΜ	Και απο Δαδ ιως της μ . . .
ΚΕCΙΔCΒΔΒΥΛΩΝΟCΓΕ	χισιας Βαβυλωνος, γε . .
ΔΙΔΕΚΔΤΕCCΔΡΕC·	αι δικατισσαρις .
ΚΔΙΔΠΟΤΗCΜΕΤΟΙΚΕCΙΔ	Και απο της μετοικισια . .
ΒΔΒΥΛΩΝΟCΕΩCΤΟΥΧ	Βαβυλωνος ιως του Χ .
ΓΕΝΕΔΙΔΕΚΔΤΕCCΔΡΕC	γιναι δικατισσαρις .

The characters in this MS. are nearly the same with those

of the Codex Alexandrinus, and Codex Bezæ, only the right hand stroke of the A is perpendicular *A*; the right hand stroke of the Δ and Λ is turned round towards the left at top Λ; the M is like an inverted Π; the Υ is like the present Greek capital of that name; and the X a little turned to the right and left at the top. The erect form of the right limb of the Alpha, we believe to be peculiar to this MS. and the fragment at *Tours*. In all other respects, the letters cast for Drs. Woide's and Kipling's *fac similes*, would, the size excepted, fully express the writing of this MS.

As the punches and matrices formed for those fac similes are still in being, and the letters agree so nearly in their forms with the most ancient MSS., it may be an object to those who feel inclined to favour the world with fac similes of the frail remains of antiquity to know, that with the addition of a few peculiarly formed letters, the founts already in existence will afford them a comparatively cheap supply. The mere *size*, we should suppose, can be no object, as long as the real *shape* is preserved; especially if a few lines of the MS. be cut in wood, or engraved on copper, as a *fac simile*. We mention this particularly, as we have reason to believe the great expense of new characters or engraved plates, deters several learned men from enriching literature with the valuable contents of many MSS. now perishing in our public libraries.

As a specimen of its *Variæ Lectiones*, we lay the following before our readers; those who are versed in this kind of criticism, will easily discover the reputable family to which this MS. belongs.

Matt. i. 18. For γενησις it has γενεσις and in this it agrees with B. (*Cod. Vatican.*) C. (*Cod. Regius*) P. (*Cod. Guelpherbytanus*) Λ. S. (*Cod. Vatican.* 354.) This reading Griesbach has received into his text.

Ib. omits γαρ with B.—the *Cod. Basiliensis Reuchlini* numbered 1. in Griesbach, both the Syriac versions, the Coptic, Armenian, Antehieronymian, &c.

Ver. 19. For παραδειγματισαι, reads δειγματισαι with B. i. Origen, Eusebius, Antehieronymian, Vulgate, &c.

Ver. 22. Omits του before κυριου in which it agrees with the *Codex Vaticanus* numbered in Griesbach 142.

Ver. 24. For διεγερθεις it has εγερθεις with B. C. 1. and Epiphanius.

Ib. It omits the ὁ before Ιωσηφ with the Harleian MSS. 5647, 5540, 5567, and the Vienna MS. (Lambec. 31.) a MS. of Matthai in uncial characters, marked B. and some others in the same author's collection.

Ver. 25. After υιον it omits αυτης τον πρωτοτοκον, with the *Cod. Vatican.* B; the *Cod. Basiliensis*, 1. one of the *Colbert* MSS.

numbered 33, in Griesbach; the Coptic, 3 of the old Itala or Antehieronymian, Hilary and Ambrose.

C. ii. ver. 15. It omits the του before κυριου, as do B. C. D. and some others of the first respectability.

Ib. 18. It omits θρηνος και with B. K. (the *Codex Cyprius*) L. and the major part of the ancient Versions, Hilary, Ambrose, and Jerome.

Ib. for οδυρμος, it seems originally to have read βρυγμος, (a part of the word is now erased) a singular reading, found we believe in no other MS

C. iv. 5. for ιστησιν it has ισησιν, with B, C, D, (the Cod. Bezæ) and several others.

Ib. 10. it *adds* οπισωμου, with C, D, L, (Shepherd's ν) M. (one of the *Codd. Reg.*) and a vast number of the most reputable MSS. Versions and Fathers.

Ib. 12. it omits ο Ιησους with B, D, and many others.

C. v. 47. for ουτω it reads ουτως, as in several other places.

Ib. 48. for ο εν τοις ουρανοις, it reads ο ουρανιος with B, D, E, (*Cod. Basil.* B. vi. 21.) L, and several others with the principal Versions and many of the Fathers.

C. vi. 1. for δικαιοσυνην, received into the text by Griesbach, reads ελεημοσυνην.

Ib. 4. εν τω φανερω is omitted in this and in the 6th verse, as also B, D, and several others.

Ib. 5. for ωσπερ, reads ως.

Ib. 13. omits οτι σου εστιν η βασιλεια, και η δυναμις, και η δοξα, εις τους αιωνας αμην. with B, D, some others, and all the latin Fathers.

For the rest of its various readings we must refer to the work itself, observing only that we have collated the above with the Text and Variæ Lectiones of the last Edition of Griesbach.

Dr. Barrett has not given a Table of the *defects* in this MS.; on a close inspection, we find them to be the following:

Matt.	i. 1—16		xii. 1—42		xx. 1— 7
	ii. 7—12		xiii. 12—56		xxi. 8—22
	— 20—23		xiv. 19—36		— 31—36
	iii. all		xv. 1—12		— 45—46
	iv. 1— 3		— 24—39		xxii. 1—15
	— 14—25		xvi. all		— 26—36
	v. 1—44		xvii. 1— 8		xxiii. 4—12
	vi. 15—34		— 18—26		— 23—39
	vii. 1—16		xviii. 7—35		xxiv. 1—14
	viii. 7—34		xix. 1— 4		— 26—51
	ix. all		— 13—20		xxv. 12—21
	x. 1—40		— 29—30		— 30—62
	xi. 18—30				xxvi. 72—75

Beside all these general deficiencies, there are but few

lines in the whole MS. that are not less or more mutilated; and the xxvii and xxviii. chapters are entirely wanting, as the MS. ends with the 71 verse of the xxvi.

We cannot take our leave of this part of Dr. Barrett's work, without returning him our heartiest thanks for the zeal and industry he has displayed in this difficult undertaking, and for the service he has performed to biblical criticism and the literary world; we sincerely hope that his labours may be duly appreciated and suitably rewarded.

The consideration of that part of his Prolegomena which relates to the genealogy of our Lord as given by St. Matthew and St. Luke, we shall reserve to a future number.

Art. II. *Magna Britannia;* being a concise topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A. M. F. R. S. F. A. and L. S. Rector of Rodmarton in Gloucestershire; and Samuel Lysons, Esq. F. R. S. and F. A. S. Keeper of his Majesty's Records in the Tower of London. Vol. i. containing Bedfordshire, Berkshire, and Buckinghamshire, 4to. pp. 764. Price 3l. 3s. Cadell and Davies. 1806.

A PERIOD of two hundred and thirty years has elapsed, since our renowned antiquary, Camden, published his *Britannia*, in a small Latin octavo. It received various improvements from the author's hand, within the following twenty years; and it has since been augmented, in an English form, from one to two, and even to three capacious folios. That, for so long a time, our antiquaries should have limited their pretensions to the enlargement of Camden's work, without aiming to supersede it, affords a strong argument in favour of his original plan, and of the standard merit of its execution. His performance, indeed, combined the different advantages of a general, and of a particular description, as much, perhaps, in most respects, as was practicable at the time of its appearance. Laying his foundation in the remotest antiquity to which *he* had access, and deducing his general divisions of our island from the supposed situations of tribes by which it was earliest inhabited, he proceeded to describe the several counties, thus arranged, in a method which was perfectly geographical; following the line of our coasts, and ascending one bank, and descending the other, of all the rivers by which our country is intersected, and by which, in many instances, its provincial boundaries are formed.

Acquisitions of topographical knowledge, however, are necessarily progressive: and although Camden's plan was adapted to comprise the utmost accessions that successive discoveries, or ameliorations, could supply, yet it is obvious that perpetual additions to his original work, must be attend-

ed with growing inconvenience. Messrs. Lysons therefore, have, in our judgement, greatly added to the obligations which they had already conferred on the lovers of British topography and antiquities, by their present undertaking; the nature and occasion of which they thus briefly but accurately explain.

'Although copious and well-executed histories of several counties have been published, and although the *Britannia* of the learned Camden has been universally and justly regarded as an excellent work relating to the kingdom at large; yet as the former, besides being for the most part very scarce, are moreover so bulky, as to form of themselves a library of no inconsiderable extent; and as the *Britannia* gives only a general view of each county; it appeared to us that there was still room for a work, which should contain an account of each parish, in a compressed form, and arranged in an order convenient for reference.' p. vii.

It is therefore evident, that this work is to be considered as a collection of county histories, abridged from such as have been published, or, where these are wanting, supplied from manuscripts, and the personal inquiries of the compilers. It should be expected, not to form, like Camden's, a whole, connected in its various parts,; but to afford local information to persons whose curiosity, or whose interest, directs their attention peculiarly to certain spots, or districts, of our island. On this account, we apprehend that it would have been an important accommodation to the public, and consequently very advantageous to the circulation of Messrs. Lysons' work, if they had allowed their collections on every county to be sold separately, instead of combining, in one bulky volume, two or three parts, naturally unconnected, and unequally interesting to the purchaser. The probable extent of the whole plan may be conjectured from the observation, that all the subjects of the present bulky volume occupy only thirty pages of Bp. Gibson's first folio edition of Camden, or about a thirtieth part of the whole. Therefore, if the compilers' plan should ever be completed, which is uncertain, if not improbable, considering its magnitude, few persons can be expected to purchase the whole; and consequently many odd volumes are likely to remain unsold: whereas if the history of each county could be procured separately, no reader who is interested in it, would scruple a guinea, or more in proportion to its extent, for the acquisition. We heartily wish that the publishers may pay timely attention to this advice. Otherwise the damage will increase with every successive volume. As yet, this is trifling; especially as the counties already described, have some mutual connexion: but, as the arrangement is alphabetical, we expect soon to travel from Cambridgeshire to Cheshire, and from Cheshire to Cornwall. If the pub-

lication of detached parts be disapproved, a different arrangement should be adopted; and descriptions of counties, which have a natural connection with each other, should be included in the same volume.

The General Introduction, as it is called, hardly occupies nine pages; and treats almost solely of the ancient divisions of England. The authors were unacquainted with the origin of the name of Britain. The Welch who have always spelled it *Prydain*, have preserved very ancient documents, which assert, that our island was thus named after one of its princes, who brought the several tribes of its earliest inhabitants into a state of general confederacy. All modern writers, with Messrs. Lysons, have assigned the county of Lincoln to *Mercia*, during the Saxon Heptarchy; and we do not deny that it was sometimes united with that kingdom: but we apprehend that it originally belonged to the East Angles. It is more likely, that they allowed the *Mercians* a passage through that country to the interior, than that they had not occupied it before the Mercian invaders arrived: and Bede's account of the establishment of Christianity at Lincoln, implies that city to have been then subject either to the East Angles, or the Northumbrians.* To the modern ecclesiastical division of England, that of the Judiciary circuits would have been a useful addition.

The description of every county consists of *two* parts, the *former* of which is *general* and *introductory*. This is distributed under the following heads: ancient inhabitants and government; historical events; ancient and modern division; ecclesiastical ditto; monasteries and hospitals; market and borough towns; population; principal land-owners at various periods, and extinct families; nobility, and places which have given titles; noblemen's seats; baronets extinct and existing; principal gentry and their seats; geographical and geological description; produce; *natural history*; fossils, rare plants; rivers; roads; manufactures; *antiquities*; Roman remains; Roman roads and stations; church architecture; stained glass; rood lofts, screens, &c.; fonts; stone stalls and *piscinæ*; ancient tombs; monastic remains; sites of castles and ancient mansions; camps and earth-works. Etymologies of names of counties, non-resident families having estates, crown-lands, castellated mansions, navigable canals, and mineral waters, are also introduced, occasionally, as distinct heads. The *second* grand division under each county, consists of parochial topography, alphabetically arranged; in which are given those particulars of every parish, which have not been introduced under the preceding general heads, with as little re-

* Bedæ Eccl. Hist. l. II. cc. 14, 15, 16.

petition as the plan can be supposed to admit; which if it has not an indefeasible claim to logical precision, is at least duly comprehensive, and well adapted for reference.

In filling up so extensive an outline, the authors acknowledge their obligations to the ancient records and manuscripts in the British Museum; to the records of the Tower; of the Augmentation Office; of the Chapter House, Westminster; of the College at Arms; and to those of the offices of the Duchies of Cornwall and Lancaster; and of the Auditors of the Land Revenue. They profess also to have made personal surveys in every county; and we believe them entitled to the credit of having visited all the parishes of those which they have described. At the same time we know their visits in several of them to have been very transient; and their information is, consequently, superficial and defective, in many instances; and in some, palpably erroneous. Considerable allowance, however, is due, for occasional lapses, to the compilers of so complicated a work: and it is probable that most of their future productions will be less marked by such imperfections, than those which are already published; as their adherence to alphabetical arrangement obliged them to begin with three counties of which no general topography had been printed.

The praise of conciseness and compression, and of a style well suited to the subject (bating too many ambiguous expressions) is due to the compilers. They must have bestowed great labour on the construction of this volume; and in the antiquities of the respective counties they have done as much, we think, as could be reasonably demanded from them. In the article of Roman (more properly *ancient*) roads and stations, they have received very valuable assistance from the Bishop of Cloyne. On the *Watling-street*, his Lordship thus expresses his judgement.

'This I have no doubt was another British track-way, traversing the island from the Kentish coast to the country of the Guetheli; and it is a curious circumstance, that an ancient track-way, under the very same name, tends from the eastern extremity of Scotland to the same country. These Guetheli were the remains of the old Celtic inhabitants of England, who had been driven by powerful and successive invaders, to the extremity of Wales, and to the opposite shores of Ireland; and the communication with their country must have been of the utmost importance in those early times, as providing a passage for cattle and other articles of trade, from the extreme coasts of the west, to the great marts for foreign merchants in the eastern parts of Britain. Thus the Watling-street, (via Guethelinga, as Richard of Cirencester expressly calls it) would be the road of the Guetheli, as the Ikening-street was the road of the Iceni.' pp. 25, 26.

We have the pleasure of perfectly agreeing with his Lordship, that the Watling-street was originally a *British*, not a *Roman* work; and on this account we object to the *title* assigned to this division: but we are compelled to question, whether the Guetheli (as he terms them) were "the old Celtic inhabitants of England." We do not indeed find, either in ancient classic writers, or in the venerable relics of internal tradition comprised in the Archaiology of Wales, any reason to suppose that the *Celts* ever inhabited England. The learned and ingenious Edward Llwyd, in the Welch preface to his British Glossology, hazards a conjecture, that the *Gwyddyl* (or Irish) first occupied Britain, and were driven thence to Ireland by the *Cymry:* but he acknowledges this supposition to be *destitute* of historical authority; and he might have added, that it is even *inconsistent* with it. We apprehend, that the name of the Watling-street, meant neither more nor less than a road toward the Gwyddyl; that is, toward the people of Ireland. These, according to all historical authority that has yet been traced, were not Celts, but Iberians; and the Welch were evidently a distinct tribe of the same nation. Nothing is more rare, than for historical or geographical speculations to stand the test of progressive discoveries. Our great Camden erred, in supposing the *Picts* to have been correlative with the Welch. By protesting, however, against the Bishop of Cloyne's adoption of Llwyd's hypothesis, we are far from wishing to detract from the general merits of his communications to the present work, of which they form a very desirable portion.

The heads of Messrs. L.'s plan clearly intimate, that the authors have by no means neglected the gratification of the principal families, and proprietors, of the several counties. Their attention to Ecclesiastical architecture also is prominent. Of forty-four plates which accompany the present volume, thirty, at least, refer to this head. The execution of these, demonstrates their purpose to have been the illustration, rather than the embellishment, of the work.

The commerce of this country is a subject of so great importance, and its agriculture is one so congenial with a topographical performance, that we should have been glad to see more on these subjects in the work before us. Its geographical and geological division, also, is very inadequate. The maps are not sufficiently distinct; and if not enlarged for the more extensive counties, will be of little use. The results of the late Census are inserted under the head of population; but in some instances so incorrectly, that it is fortunate they are repeated in the parochial topography. According to the population table, Wallingford has only 1266 inhabitants: the parochial account gives 1744, which is doubtless nearer to the truth.

Messrs. L. have very properly kept in view a comparison of the divisions which are distinguished in Dome's-day book, with those of the present time. Hence it appears, that little alteration has, in this respect, occurred in *Bedfordshire*; the *nine* hundreds into which it is now divided retaining nearly the same names as at the Norman conquest, and being only changed in their extent by the distribution of three half hundreds, which then were separate, among the other divisions. Thus, the half hundred of *Bochelai* is now divided between the hundreds of Willey and Barford; that of *Stanburge* is added to the hundred of Manshead; and *Weneslai*, to that of Biggleswade.

In the other counties here described, much greater changes have taken place. Of the twenty-two ancient hundreds of *Berkshire*, only *eleven* retain their former names; and the limits of some of these, especially the hundred of Reading, are greatly altered; the modern hundred of *Theale* being taken out of that district, and parts of the hundreds of Bucklebury and Thatcham being added to it. The modern hundreds of *Compton*, and *Faringdon*, answer nearly to those formerly called Nachededorne and Wifol; those of *Cookham* and *Morton* have been formed out of the ancient hundreds of Eletesford and Blithbury; those of *Sunning* and *Wargrave*, of parishes formerly belonging to the hundreds of Charlton and Ripsmere; the modern hundred of Ock is formed of the ancient Marcham and Sutton; and that of *Faircross*, from Roeberg, with parts of other ancient divisions.

The hundreds of *Buckinghamshire* have been reduced in number from eighteen to *eight*, by uniting several of the ancient divisions to form the modern. The Hundred of *Buckingham* contains the former Rouelai, Stodfold and Lamua; the three Hundreds of *Aylesbury*, were one so named, and those of Stanes and Riseberge; those of *Newport*, were Bonestou, Segelai, and Moleslou; the ancient Hundreds of Coteslow, Mureslai, and Erlai, with some additions, compose the modern Hundred of *Coteslow*; and those of Esedene, Votesdone, and Ticheselle, that of *Ashendon*. The three celebrated *Chiltern Hundreds* of Desborough, Stoke, and Burnham, retain nearly their ancient names, with trifling changes of their limits. The first of these, and the Hundred of Buckingham, are the only districts of this county of which topographical accounts had been published; although half a century had elapsed since the late Browne Willis had made ample collections for a history of Buckinghamshire. We have heard also, that the late Mr. Knapp, of Little Linford, had continued, but not completed, collections, for the same purpose; which are not mentioned by the present compilers.

We cannot, in one article, pay all the attention which it

deserves, to this valuable work; we therefore refer the reader to our next number for a specimen of its execution. From an advertisement, however, of the second volume, we are apprehensive that Messrs. Lysons design regularly to comprise the history of three counties in every volume. Against so disproportionate a distribution, we wish to enter a timely protest; as it is obvious, that one county may justly demand an extent of description more than double of that which is due to another. This consideration increases the expediency of a separate publication for every county.

(*To be concluded in our next Number.*)

Art. III. Forsyth's *Principles of Moral Science.*

(Concluded from p. 112.)

AVARICE, in Mr. Forsyth's distribution, follows the malevolent passions; this is followed by *self-love*; and this again is succeeded by *ambition*, *emulation*, *pride*, and the *love of praise*. On these various articles we are not disposed to make any remarks; though we must confess, we are rather at a loss how to enter into the Author's views, when he assures us, in page 275, "that in the feelings which pride excites, *it resembles in every respect what is called a good conscience*, with this difference, that being an obstinate and deep rooted sentiment it is not liable to be disturbed by doubts about its own propriety." For this extraordinary discovery, the author is certainly entitled to our acknowledgements!

Curiosity, and a *passion for reforming the world*, come next under the author's observation, and these are followed by *hope*, *fear*, *joy*, and *grief*, which he has strangely denominated *accessory passions*. We say strangely denominated, because it is a deviation without any assigned, or, we believe, assignable reason, from the arrangements of *Locke*, *Watts*, and others; and from the dictates of every intelligent mind. But on these passions we shall suspend our animadversions, after observing, that the passions, in passing through the author's alembic, are evidently tinctured with the prevailing principles of his work, and plainly discover, in his description, the existence of that moral evil, which he attempts to persuade us is a bug-bear and a cheat.

"The power of habit," Mr. F. tells us, p. 308, "almost always implies imbecility of mind." Such an inoffensive mistake is unworthy of severity.

In his 19th chapter, which nearly concludes his second part, we are presented with "*a review of the value of the passions.*" Instead of multiplying expressions of disapprobation, we will

transcribe the concluding paragraph, that the reader may peruse and judge for himself.

'In the meanwhile, it appears impossible to avoid admiring the skilful manner in which the moral education of the human mind is contrived, and particularly the way in which the passions are rendered subservient to our intellectual progress, previous to the period at which we acquire sufficient discernment to enable us to pursue directly and from our own choice the object, on account of which, we received our existence. Every one of the passions leads us to perform some duty, or to do the very same actions which an enlightened understanding would have led us to perform had we been possessed of it. A complete knowledge of what is excellent and worthy of pursuit, would induce us to preserve ourselves, and to *propagate our species*, that intelligent beings may abound, and that reason and *virtue* [why virtue?] may be cultivated on the earth. The same knowledge would have led wiser beings to repel and to disarm unjust violence, to exert their talents in the cultivation of every art, to accumulate the means of subsistence, to bind together society by a reciprocity of good offices, and to seek distinction and eminence that they may be employed for wise purposes. But *hunger* and *thirst*, *lust*, *avarice*, *ambition*, *vanity*, and *self-love*, induce us to pursue the same objects. The consequence is, that when the human mind becomes improved, and we discern our true situation in the world, we find that we have been performing the *very same actions* that we would have wished to perform, had we possessed the highest conceivable degree of knowledge and self command. *Thus we are trained up in the way wherein we should go;* and thus, when we acquire extensive views of truth and excellence, we are under no necessity of changing our conduct. We continue to perform the same actions, but with different motives and purposes; reason, or the desire of perfection, being now the motive, as blind inclination or passion was formerly.' p. 330.

We now turn to the third and last part of this extraordinary volume, which the author has divided into seven chapters. The *first* of these treats *of Religion in general*; the *second*, *of the existence and character of the Deity*; the *third* and *fourth*, *of the connexion between the Deity and the Universe*; the *fifth*, *of the duties of Religion*; the *sixth*, *of different Religions compared*; and the *seventh*, *of a future state of existence*. In each of these chapters, he has furnished us with much employment.

He begins the first chapter with observing, that "there are two kinds of religion. There is a kind of religion that arises out of the passions and imagination of men; and there is a religion that is founded on reason and the dictates of the understanding. The religious passion or feeling is called *devotion*. It is of a very mixed nature, and is composed of the passions of fear, amazement, and admiration. This passion or devotion" he adds, (p. 348) "leads to a misapprehension of the nature of our duty, and induces us to substitute the effects of

devotional feelings, such as *prayers*, *praises*, and sacrifices in honour of the Deity, to the proper business for which we were placed in this world."—p. 346.

We learn from this survey of religion, that devotion produces many bad effects. He who either *praises* the deity, or *prays* unto him, misapprehends his duty, and acts only under the dominion of passion! It forms no part of the proper business for which we were placed in this world; and of course devotion is nothing more than the result of ignorance! Thus far, however, it must be admitted, that the author has an eye to consistency. He has told us (p. 379) "that God is neither good nor benevolent, and that he does not love his creatures." Consequently prayer is useless, and to grateful praises he is not entitled. Gratitude is the offspring of benevolence. But if the latter exist not in the Deity, the former is not to be expected from the creature. But it is needless to remark further on the pernicious tendency and nature of *devotion*, *prayer*, and *praise!*

"Rational religion, as distinguished from morality, (the author tells us,) consists of four things: First, of a knowledge of the existence and character of the Author of the Universe; Secondly, of an acquaintance with the relation in which we are placed with regard to him; Thirdly, it consists of the practice of those duties of which he is more particularly the object; and lastly, it consists of a correct discernment of the tendency of his works, or of the future destiny of man." p. 357.

In this curious definition of rational religion, as distinguished from morality, revelation, as was natural, has found no place. *Repentance*, *justice*, *faith*, and *mercy*; *iniquity*, *forgiveness*, *holiness*, *rewards*, and *punishments*, are all excluded; and, what may surprise us more, excluded from a definition of that religion which is denominated rational, as it stands distinguished from *morality!*

The author, however, admits the existence of a first cause; and in the commencement of the ensuing chapter, (p. 358) adduces the same proofs, which may be found in a higher state of perfection in *Fenelon's Demonstration of the Existence of God*, and in *Paley's Natural Theology*; namely, "that there can be no motion without a mover, no contrivance without a contriver, and no piece of mechanism without a mechanic." And hence he justly infers, as Paley has done before him, that "if the building be immensely great, the builder must have possessed immense power." But, unfortunately, the author has not adopted either *Fenelon's* or *Paley's* wisdom and prudence, and terminated his argument where reason required.

He has proceeded to intimate, and even to assert, the Eternity of the Universe. But we will quote his words.

'Perhaps it may be said, that the arguments here adopted, to prove that the mind which contrived this universe had no commencement, may also be employed to prove that the universe itself had no commencement, seeing it continually endures, although the forms which it contains are continually changing. To this remark I do not object; for I cannot conceive that a skilful and powerful mind would suffer its own wisdom and energy to remain unexerted. I have no doubt therefore, that the universe in some shape or other, has existed and will remain as perpetually as its Author.' p. 369.

How God can be the Author of a Universe which has been coeval with his existence, is a paradox at which we have already hinted; and we must add, that it is of such a nature as we have not ingenuity enough to solve. That it is "the Universe" which Mr. Forsyth supposes to have thus existed in some shape or other, are his own words, and the reason which he assigns, is, because "he cannot conceive that a skilful and powerful mind would suffer its energy to remain unexerted." But is this *inability to conceive*, we would ask, a sufficient reason for admitting the eternity of the Universe? If so, it will operate with superior force against the fact which is adopted. It is impossible for us *to conceive* the eternity of any thing; or in fact, as this author has admitted in p. 57, "to conceive or comprehend the essence of any substance in nature." In short, our conceptions are no standard, by which we can either comprehend or admit the eternity or commencement of any given substance in the empire of nature; and those who make them the test of their assent, would do well to inform us upon what principle they admit their own existence.

But waving this consideration, we take the question upon the ground of the author's assumption; namely, that it is unreasonable to suppose that a skilful and powerful mind would suffer its own wisdom and energy to remain unexerted. The only consequence that can be founded on this assumption, is, that such a mind would exert itself to create something; and this very consequence necessarily destroys the notion that what is thus created is eternal. It is evident, that the *eternity* of the universe cannot be proved from any argument which refers to its efficient *cause*. Mr. F.'s proposition has often been speciously urged, by Montesquieu among others; but it is self-destructive, as to the eternity of the world, and only places the difficulty farther back in the waste of eternity. We are at a loss to conceive, also, how he will reconcile this proposition with those arguments which he has adduced to prove the existence of the

Deity. He has told us that "there can be no motion without a mover; no contrivance without a contriver; and no work of art without an artist." The force of these arguments we fully admit. But we contend, that the same reasonings which will compel us to admit *a contriver, when we behold contrivance*, &c. will compel us to admit the previous existence of the contriver; of the mover; and of the artist. For we can no more admit the effect of art to be coeval with the artist, than we can admit an effect to be coeval with its cause; for, in fact, it will involve a palpable contradiction.

Our Author renews this discussion in a subsequent chapter, and transfers his observations from the *Universe* to simple *matter*.

'It is abundantly evident that a passive mass such as matter is considered, could not create mind. Mind must therefore have existed from eternity. But could mind create matter? This is a curious question. Creation out of nothing is obviously an absurdity. But from what materials could mind create matter? Mind is essentially active; matter is supposed to be essentially passive. It seems evident, then, that mind out of its own active essence could not form a substance totally passive, solid, and of a nature so opposite to its own.' p. 418.

This, certainly, is entering into the essence of the question; but human conception, as before, is made the standard by which omnipotence is measured. It does not, however, appear to us altogether so evident, as it seems to this author, that "mind out of its own active essence could not make or form a substance totally passive, and of a nature so opposite to its own."

Every change which any substance undergoes, necessarily pre-supposes the existence of that substance which undergoes the change, and consequently division supposes the pre-existence of what is divided. On this ground, the present distinct existence of the elements into which matter is now divided, supposes a previous chaotic state, when these elements had no distinct existence. And perhaps no one will doubt, who admits God to be omnipotent, that he can again deprive our elements of their peculiar properties, and melt them down into one common mass. Let us suppose this to have been the primitive state of matter before the elements were formed, or worlds were made. In this case, had any given element, e. g. *carbon*, a distinct existence? It is denied *ex hypothesi*. Since, then, a contradiction cannot be admitted, we are compelled to conclude, that the elementary principles out of which *carbon* is formed could not be *carbon*, because this would be to suppose its existence prior to its existence, which is a contradiction.

Let us now transfer the above reasoning from *Carbon* and

Chaos, to *Matter* and the *Deity*; and suppose *Matter* to stand in the same relation to *God*, that *Carbon* did to the primitive and elementary substance,* from which it was afterwards called into formal existence. It follows, that the elementary principles, out of which matter was created, could not have been *material*, because this will make matter to exist, prior to its own existence. And as these *elementary principles* of matter must have had an existence prior to that of matter;—as they could not be material in themselves, because it will involve the above contradiction;—it follows, that the elementary principles out of which matter was formed, must all be resolved into the divine efficiency. And we may thus attribute the origin of matter to him, and behold the elementary principles of Matter residing in him, while his Spirituality remains unshaken and entire. And we may thus behold God, *who is a Spirit*, as the great Creator of every thing, without involving ourselves either in absurdity or contradiction.

Of the character of the Deity, our author tells us, (p. 370.) that, "Our rule ought to be to ascribe no quality or characteristic to him, that does not appear in his works; and at the same time to ascribe to him every quality, that he has actually displayed in these." But the question still returns—'What are those qualities which he has actually displayed.' To this he answers, (p. 372)

"The hungry lion has always been fierce, the fox has been cunning, and the hare has been timid. The waters have always run towards the sea, and a stone cast upward has fallen to the earth. Wormwood has been bitter; motion has followed impulse, and sound has been produced by the agitation of elastic bodies. *The human character has never altered.* It has alternately been timid, superstitious, and feeble; or bold, rational, and vigorous, according to the circumstances in which it has been placed.

Such we are told is the character of God. The character of man is too well known to require any comment. Degeneracy, it appears, he has none; he is as good and perfect as the Author of his being intended him; and we are now assured, that *the*

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* Whenever we speak of the elementary principles out of which any substance is made, we are fully assured that the substance itself never can be the same in nature with those principles out of which it was made, because this would be to suppose the existence of the substance prior to its existence; and because it is nothing but a combination of these principles which can give substance being. And therefore the elementary principles of any substance must not only have a distinct nature from, but a priority of existence to, that substance, of which they are the *primordials*. As therefore the elementary principles must have had a priority of existence, they might have continued in being, if God had been so pleased, though no material substance had ever been created.

human character has never altered. The reader will pardon us if we ask—What then are we to think of God? and if we exclaim—From such philosophy may he in mercy preserve the world!

We come now to the third and fourth chapters, in which we are directed to survey the Deity in connexion with the universe.

"There are two ways (says Mr. F. p. 380) in which the Deity may be the cause of *whatever exists*. He may have formed at first the plan of the universe, and so perfectly adjusted all its parts, that it proceeds of itself in its destined career, without requiring any farther interposition on his part. Or, he may not only have originally contrived and put in motion the universe, but he may still be the preserver of it, and the energetic or immediate cause and producer of all its movements. It appears to me that the first of these ideas affords a very defective conception of the operations of Deity, and implies that they are to be regarded in no higher point of view, than the efforts of a human artist."

From these observations, it is concluded, (p 382.)

"that the Deity is the author of all action and exertion; (p. 384) that he is the active, operating, and immediate producer or cause of all the objects and events that exist or occur around us; that we ourselves are animated or filled by the power and inspiration of the eternal; (p. 385) that our actions are the exertions of that great energy which produces our feelings and our thoughts, and is the source of all the power and of all the action which the universe exhibits."

That the author, from what we have already seen, should be an advocate for destiny in its most unlimited extent, it was natural to conceive. It was therefore with singular prudence, that he has denied the existence of *moral* and *physical evil*; and told us, that we have no reason whatever to believe that *God hath appointed a day, in which he will judge the world in righteousness.* This doctrine is accordingly presented before us, in a dress that it has long been accustomed to wear, with some additional patches, which may serve to conceal deformity from vulgar eyes, where it was already becoming visible.

Adopting this sentiment with a "vigorous character," Mr. Forsyth, it must be acknowledged, proceeds with unexampled rapidity. He begins in p. 387; in p. 391, he makes man infallible; and in p. 401, he raises him to a God! "It is not true, (he observes, p. 401,) that this opinion represents man as an unintelligent machine; on the contrary, it rather represents him as a God." Yet this man, who is thus represented as a God, we are told in the very next paragraph, can, and actually does, fall into *vice*, while, nevertheless, we are confidently assured in p. 410. that there is no such thing as *moral evil* in the creation!

To such a *Centaur of an opinion*, what shall we reply*? There is indeed but little probability, that opinions so monstrous, so inconsistent, and so absurd, can find an asylum in any intelligent and impartial minds.

From having thus traced, or *more than traced*, a connexion between the Deity and his works, (for he tells us, p. 422, that God is ALL and IN ALL that exists,) Mr. Forsyth calls our attention to what he denominates "*Duties of Religion.*" But like a prudent architect, that he may not lay his foundation on fallacious ground, he takes care to remove that rubbish which men of less elevated minds have been accustomed to denominate sacred.

"The following practices (he observes, p. 425.) are usually inculcated as religious duties: *To reverence, to worship, and to love God. First*, it is unnecessary to command us to respect or to reverence the Deity; we ought to be commanded or advised to endeavour to understand his character. To require this respect as a duty is therefore idle and unnecessary, seeing it is the natural and involuntary consequence of the acquisition of knowledge, and will of itself come of course, if we proceed to improve our rational nature. *Secondly*, what is called the worship of God is an expression of fear or respect towards the Deity. So far as worship expresses fear or terror of the Deity, it is improper, because that sentiment is improper. *Thirdly*, (p. 428.) it ought to be remembered that love or affection is an involuntary sentiment, produced by habit, which cannot be excited or refrained from at pleasure."

Such are the methods which the author takes to discard *reverence*, *worship*, and *the love of God*, from the list of religious duties, and such is the rubbish which he removes!

The positive duties of religion, come next under consideration; and of these he tells us (p. 431.) there can be no doubt respecting the two following, "*resignation* to the will of the Deity; and *imitation*, so far as it is practicable, of the Divine character." Our resignation consists, in bearing with fortitude those various calamities and afflictions, of which *God is the author, but which embitter life*; and which God has sent "as the most powerful stimulant to activity and improvement." Here, as in many other pages, Mr. F.'s system betrays its essential absurdity. *Resignation* would be right enough, if happiness were the object of pursuit, but it is death to *intellectual energy* and active improvement!

But of imitation we must take a wider survey, especially as we are assured that it is "*a most important religious duty.*" Yet how the Deity is to be imitated,—since he is neither good, nor benevolent, and loves not his creatures, and since it is no part

* "Say what revenge on Dennis can be had,
"Too dull for laughter, for reply too mad?" *Pope.*

of our duty to reverence, worship, or love him,—may perhaps occasion some perplexity to our readers. We readily confess, that when we had advanced thus far, we were in the same predicament. The author, however, can satisfy all inquiries, and we give his opinion in his own words.

"The universe is his great laboratory, in which a thousand transmutations and the most curious operations, are continually going on. Dust is converted into grass, the grass of the field into a sheep, the sheep into a man, and the man into dust again. Let us observe accurately the operations of this great artist, and we shall learn the rules by which he proceeds. In proportion to the accuracy of our observation, we shall possess the same knowledge that he possesses." (p. 438.) "By observing the tendency of the arrangements contained in the universe, and the effects which its constitution is formed to produce on the mind of man, we shall discover the objects which the Deity himself is pursuing; what that is which he approves, and what is the nature of his character, and consequently of perfection. We shall perceive his general purpose to be, that our bodies should be healthful, *our species numerous*, and our minds enlightened." p. 437.

But our imitation of the Deity does not terminate here.

"To resemble the Deity, it is not enough to obtain a knowledge of his thoughts; *we must also act as he acts*, and employ ourselves in the same business in which he is engaged. For this purpose, we must particularly study to find out the schemes of wisdom by which he is occupied; and endeavour, as far as he may have placed it in our power to assist in completing them. This indeed is, perhaps, the only rule of morality, that is altogether unexceptionable, to endeavour to discover the purposes of the author of nature, in the formation of this world, and to account it our only business *to labour along with him in accomplishing it.* The great purpose for which he has evidently formed our nature and this world, is to train up *many beings* to wisdom or to the possession of much perfection. When we reflect upon the nature of intellectual excellence, we can perceive that it is good, and worthy to fill the universe. The Deity accordingly labours to extend its empire, as the best employment of his skill, and in his labour we are permitted to engage. *He, no doubt, is the creator, the preserver, and the instructor of the human race; but the parents who bring a child into the world, who provide for the wants of his early years, and train up his understanding to knowledge, are also to be regarded, according to the measure of their power, as beings employed in creating, preserving, and enlightening the new inhabitants of the universe.*" p. 441.

We will not stoop to condemn the follies and assumptions of this system, but appeal to thee—virtuous reader!—What thinkest thou of these principles of moral science? The author has told us, that "there is no such thing as moral evil;"—"That the author of the universe is the author of every thing that occurs within its wide circuit;"—"That man when led captive by mere appetite and blind affection, is ruled by that

superior power which contrived the human constitution;"—and "that he is as good as the author of his being intended him to be." He now tells us that "*religious duty, consists in an imitation of the Deity, and that those parents imitate him, who bring a child into the world!*" Art thou a father? Would'st thou recommend the principles of this volume to thy sons and daughters? Art thou a brother? Would'st thou offer thy sisters to the first passenger, and think that thou performedst a religious rite? The feelings of thy bosom must revolt at the idea, of metamorphosing brothels into temples, and temples into brothels, and the indignity of thy soul, must stifle even the energy of execration, and blast such principles with the significant silence of horror.

In his sixth chapter, the author compares what he calls different religions together. He has, however, told us, (p. 426) that, "almost all the religions originate among the ignorant, or in a rude state of society; all religions have therefore adopted the same ceremonies." We have therefore not much to hope in favour of Christianity. In this chapter he has travelled over three quarters of the world, and his final conclusion is, "That Christianity possesses the negative excellence of not being the worst system that is in the world." For such a being as Mr. Forsyth to praise it, would indeed have shaken our admiration of its excellence, and our faith in its divinity.

We now turn to his last chapter, in which he contemplates a future state of existence. That he should admit the possibility of a future state, after having discarded from his system, both moral evil, and every prospect of punishment and reward, may seem problematical; but the author can give a full solution of the difficulty. That the belief of immortality is very ancient, he admits, in p. 470; and he thus accounts for the origin of these delusive conceptions.

"Under a fever or any temporary derangement of our voluntary powers, we sometimes imagine we have seen what actually never appeared to us. Even in health, a dream is sometimes mistaken for a waking perception, particularly by the weary, the anxious, and the solitary—a circumstance which will probably account for some visions, or preternatural events recorded in history, such as the appearance of his evil genius to the younger Brutus, before the battle of Philippi, and the conversation of Balaam with his ass, recorded in the sacred scriptures." p. 474.

Revelation, then, from first to last, is nothing but the dream of some solitary recluse, or the fancy of a man ill with a fever!

After having thus accounted, in his way, for our original ideas of immortality, the author proceeds to discard those arguments which have generally been advanced in favour of the fact. *Hope*, he dispatches in *sixteen lines*; many young per-

sons, he says, hope they shall one day be rich and powerful, while their hopes prove delusive. The *benevolence of the Deity* is excluded from affording any foundation, because it has *no existence*. *Rewards and punishments*, are prevented from giving evidence, because *sin has no existence*; and because, (p. 475.) "The world and its inhabitants are precisely what God intended them to be." *Justice* shares the same fate; and for the same reason; and because "Man can have no such thing as merit or *demerit* in the eyes of his maker." *Immaterial substance* next feels the stroke, because we have no sure means of investigating the substance or essence of the powers that act in nature. *The changes which insects undergo* are prohibited from becoming witnesses, because these insects finally die, to rise no more. To refute these silly and stale objections would be foreign to the nature of a literary journal, and is indeed unnecessary. We cannot however take our leave, without asking the author this question, *Whether he can form any conception, that consciousness can result from any divisible substance, without involving that conception in an absurdity or a contradiction?* If he can, as he has threatened the world with another volume, we pledge ourselves to enter into the question; if not, we shall consider the question as withdrawn.

It is not, however, his intention, he assures us, to discard the immortality of the soul. Hitherto, he has only been removing rubbish. A capacity in the human mind for unlimited improvement, he considers as affording an argument which is conclusive. To the force of this argument, we most readily subscribe, though without concurring in the application of it. But what kind of immortality does the author intend?

"The *species*, (he observes, p. 480.) of the *oak*, of the *willow*, and of the *cat*, are all *immortal*, and never pass away, although every individual of the species perishes. The same is true of the human *species*. The individuals are lost in death, but the species endures, by the succession of children to their parents without end. Society at large has a progress towards excellence."

Thus far we have an immortality made applicable to human nature, which, it is admitted, no human being can possibly enjoy!

It is fair, however, to state, that this is not the only view which the author has taken of immortality. In p. 485, he presumes that a period will arrive,

'When there will be nothing more left for man to learn upon this globe, merely because it is of narrow extent, and because human society must at

length exhibit upon it every possible variety of character which its magnitude permits. Hence it seems fair to conclude, that as the continual succession of one generation to another in this world, will not afford an opportunity of carrying on the human mind, in an endless progress to excellence, the Author of nature must have devised some other mode of accomplishing this end; and the most evident mode seems to be that of preserving us alive in a more enlarged state of existence in spite of death, and of that destruction to all our powers, which it apparently brings along with it."

However unequivocal, and individually applicable, this language may appear, we shall soon find that it is not so extensive in its application as the reader might be induced to imagine. Though Mr. F. has expressly told us, that *neither merit nor demerit can have any existence with relation to God;* though *man is as good and as perfect as his maker intended him;* and though *we have not the smallest reason to expect a state of punishments and rewards*, he now frankly informs us that this *Elysium*, is *reserved only for the enjoyment of the wise!* The *wise* he has told us are few. On these only the gift of immortality will be bestowed; all besides will sink into a state of torpor, and death will become an *eternal sleep;* "for on them (he says) we may fairly conclude, that the valuable gift of immortality will not be idly thrown away." Such is the progress, and such is the inconsistency, of error!

Mr. F. states that a time will come, when the individuals of the human race can derive no more knowledge by residing in this world, from which therefore they will one day be removed. It would appear, then, that there is no immortality for any person now living; for no person now living has acquired all the wisdom which this world can furnish. If, therefore, this world was contrived to improve the intellect of man, he should be permitted to remain here. If this is the grand object of man, and immortality is to be the means to the fortunate sages of future times, why not make man immortal now? Even to *double* his age of activity, would hasten the progress of improvement in a very rapid ratio. What might not Newton have accomplished in philosophy, or Johnson displayed in character, or Jones revealed in language and manners, if their lives had been only fifty years longer. With regard to the improvement of the human race, our researches and experience avail but little to our successors. Our labours are buried with us; and the following generations are compelled to repeat nearly the same toils, for nearly the same result; and successively bequeath to posterity, not their acquisitions, but only the memorial of them. Now if the immortality of the human race, or of individuals, would greatly hasten a general improvement, and if its decay and renewal greatly impedes this progress, may we not conclude, with certainty, that the ane-

lioration of the human race in mental power, is *not* the prime object of the providence of God; for he does actually reject the most suitable means, and does actually employ the most important impediment.

Undiscerning or groveling minds, says Mr. F.,

"Having no employment in which to occupy themselves, would exist hereafter in vain; and such is the constitution of *mind*, that if it is not employed it sinks into thoughtlessness, and loses its intelligent character. But those minds that engage in the pursuit of intellectual improvement, or in the study and diffusion of science, when they remove from this world, will find themselves only placed in a better situation for advancing successfully in their career. Their employment cannot come to an end, for it is infinite; and their minds will continue for ever to become still more active, more discerning, and more enlarged.

'Whatever is defective or imperfect, and has no tendency to improvement, will gradually pass away and disappear for ever; but the minds that shoot forth vigorously towards excellence, will be cherished, and endure, and flourish without end.'

But who is to be thus favoured, without having *merited* it, and what degree of intellectual vigour must be attained, to qualify for admission into this indefinite and uncertain region? Many, it seems, who will be permitted to enter, having but a small degree of intellectual vigour, will flutter for a season, like a bat in a winter's sun, and then fall asleep; while others may continue to spin for ages, before they sink into nonentity, beneath the pressure of fatigue. In his second volume, perhaps Mr. F. will furnish us with rules somewhat analogous to those of life assurances, by which the value and duration of existence in eternity may be calculated, with certainty, by some ratio of mental capacity in the present life. But whence can Mr. F. satisfy us on this important subject? He must put himself into a fever, a dream, or a drunken fit; and procure an amanuensis to record his delirious, somnolent, or crapulous oracles. A few of our readers will suspect a part of this work to have been fabricated by some such expedient; and therefore will value it—just as Mr. F. values the reveries of Christianity. At the same time, while it is impossible to impute a bad motive to the primitive Christians, for disseminating their opinions, it is impossible for Mr. F. to claim the credit of a good one.

At the conclusion of his present volume, Mr. Forsyth has introduced a *Persian tale*, which he has denominated *The Vision of Hystaspes*, who is presumed to relate to the world some momentous information which he received from the angel of instruction. This information is in fact nothing less than the monstrous system of the author, which we have been reviewing. Thus has Mr. F., according to his own account, actually realized *a Persian Vision!*

Hystaspes, when the angel of instruction departed from him,

tells us, p. 520, that "he pondered much on the vision that had he seen. And I wrote it in a book (he adds,) and hid the same in a cave of the mountains, as thou goest over towards the land of Magog, that it might be long preserved, and peradventure be found by some one whom the angel of instruction might conduct thither; but I revealed it not to the wise men of Babylon, lest they should say that I talked of strange things, and wished to overturn the religion of their fathers, and the dominion and the honour of Cyrus the King." We cannot but regret, that Mr. Forsyth, for the sake of his own reputation, had not adopted this hint of his own pen.

We have been thus minute in animadverting upon this volume, not from any persuasion, that the plausibility of the reasoning, the strength of the arguments, or the fascinating light in which the theory before us is placed, was likely to make proselytes—of those, at least, who have any distant hope of obtaining *immortality;* but to expose what we deem a most absurd, impious, and pernicious book, to general abhorrence. We can recommend it only to one class of men; to those who have embraced the principles of infidelity. And this we do with the full conviction, that they must at least blush for their system, and shudder at its practical tendency. We have termed it "toothless in a scientific view," because on men of sound sense and judgement it cannot effect the smallest injurious impression. But the sagacity even of a vigorous mind is often duped by the depravity of the heart; and therefore a very absurd book may exert the most awful influence on the fate of the ignorant and vicious, if it propose opinions which suppress the salutary voice of conscience, encourage the grossest crimes, subvert the basis of social happiness, and conceal the terrifying realities of the invisible world. Such a book is Mr. Forsyth's: a book, which does not contain five pages so far worth reading as to redeem it from total reprobation, and which we could wish to be utterly forgotten, or remembered only, among the mournful extravagances of crazy infidelity, with the sneer of contempt, or the sigh of hopeless commiseration.

Art. IV. HERODOTUS; *Græcè & Latinè*. Accedunt Annotationes Selectæ, necnon Index Latinus. Ex Editionibus Wesselingii et Reizii. In vii. tomis, duodecimo. pp. 2080. Price 2l. 16s. Edinb. è prelo Academico, impensis Gulielmi Laing. 1806.

WHEN a new edition is given to the world, of a writer, whose title to public regard has been settled to the full extent of the *semper, ubique, et ab omnibus* of literature, the only points presented to the investigation of a critical journal, are the accuracy, commodiousness, and beauty, with which the pure text is

represented, and the learning and judgement which are employed in the subsidiary elucidations. Especially is this the case with those venerable masters, whose original and mighty powers, combined with astonishing exertions of mental labour, and an unrivalled felicity of extrinsic advantages, have raised the noblest monuments of human genius and intellect, and won the prize of indisputable superiority from all succeeding competitors. Persons whose acquaintance with the Greek and Latin languages and idioms has never capacitated them to understand with readiness a superior classic, or who are devoid of true taste and the faculty of critical judgement, may continue to object against the means of acquiring ancient profane learning, and its utility when acquired. But the fact is, that all persons, in every age and nation, competent to read the best classics with facility and intelligence, have unanimously considered an acquaintance with them as highly conducive, if not absolutely necessary, to the formation of a just taste and habit in composition, to the complete knowledge of the human character, to the most advantageous study of the Holy Scriptures, and to the due appreciation of the glorious Gospel. The apostate emperor, that bitter and subtle enemy of our faith, calculated judiciously on the tendency of his machinations, when he forbade the Christians to teach in their schools the heathen poets, moralists, and historians. It would be well if all modern friends to the gospel were as perspicacious as Julian was, in discerning the connection between the treasures of ancient learning, and the great cause of revealed truth.

To HERODOTUS, "the Father of History," as Cicero honourably styled him, and the earliest prose writer extant in an European language, these observations bear a full application. He was born at Halicarnassus in Caria, about 404 B. C. and, according to the testimony of his countryman, Dionysius, he lived to the time of the Peloponnesian war. His life, therefore, coincided with the most splendid and celebrated period of Grecian history; a period commencing with the invasion of Greece by the myriads of Darius and Xerxes; marked in its progress by the battles of Marathon, of Thermopylæ, and of Salamis, and by the doubly triumphant day of Platææ and Mycale; and terminating in the total discomfiture and disgrace of the Persians, and their everlasting expulsion from Greece, after every exertion of their massy power for thirty years. Of this instructive portion of time, the history of Herodotus gives a narrative, unparallelled, except in the historical books of Scripture, for simplicity, fidelity, and interest. This principal part of the historian's work is not suddenly thrust upon the attention of the unprepared reader, but is introduced by a natural and easy series of unbroken connection with the early history of the Ionian

Greeks, the Lydians, the Persians, the Babylonians, and the Egyptians. Of these nations, the civil and natural history, the topography, the manners, and the religion, are depicted from the historian's actual observation, and from the best sources of information to which his indefatigable diligence could obtain access, in each country. At the same time, he is ever careful to distinguish between the results of his personal observation and knowledge, and the traditionary notices communicated by the priests and natives of the respective regions; the degrees of credibility in which, he always marks in the fairest manner. Beside these direct objects of his attention, this valuable author interweaves in the tissue of his plan, many curious pieces of information relative to the Scythians, the Syrians, the Arabians, the Libyans, the Ethiopians, and the inhabitants of the interior of Africa. Of the latter vast and almost inaccessible tract of country, it is remarkable that very recent discoveries have confirmed the intelligence and fidelity of this first and most ancient profane historian.

It has been not unsuitably observed, that the proper commencement of the history of Herodotus takes place at the point where the sacred history of the Old Testament terminates; thus throwing a most important light on the course of public events, and the plans of providence.

Herodotus is to the prose classics, what Homer is to the poets. The same character of simplicity, perspicuity, and mellifluous sweetness, distinguishes the style of each; and they both write in the Ionic dialect, so favourable to a copious, rich, and various quality of expression. Between these illustrious authors, and the inspired writers of the historical Scriptures, there is also an interesting coincidence in many instances of phraseology, and allusions to facts and customs.

Such is the author of whom this convenient and beautiful edition is issued from the University Press of Edinburgh. It owes its commencement, as the preface informs us, to that first of Grecians, Mr. Porson: but for some reasons which are not specified, the Cambridge Professor proceeded only through the *Clio*, and then relinquished the labour of editorship to whomsoever the respectable publisher could find competent and willing to undertake the continuation. About fifty pages of the *Euterpe* were revised by an anonymous hand; and then Mr. Dunbar acceded to the proposals made to him for completing the work.

The Greek text is fundamentally that of Peter Wesseling's celebrated, and now costly edition, *Amsterdam*, 1763. The editor has adopted some emended readings, chiefly from the edition of the late F. W. Reitze, *Leipzig*, 1778; but his parsimony in the admission of textual alterations, forms a strong contrast to the boldness of innovation which distinguishes some recent German

editors. He has shewn less timidity, but much judgement, in using a more perspicuous punctuation than Wesseling's copy presents. It may seem difficult to determine, whether greater inconveniences arise from a superstitious retention of the text and divisions of early editions of ancient writers, or from an excess of boldness in supposed emendation. We are disposed, however, to think that less injury can accrue from a fault in the latter, than in the former respect. In the present day, the *fundamenta criseos* are more numerous and valuable, the art of using them has become more determinate and scientific, and far greater advantages are possessed from so much experience in criticism, than, in any of these respects, could be the case in the sixteenth or even the seventeenth century. Besides, if occasionally an editor of the SCRIPTURES or the classics should be dishonest or injudicious, rash or sportive, in the discharge of his duty as a critic, the circumstances which we have enumerated will always sufficiently check the admission of such unfounded innovations, and prepare due severity of rebuke for their proposers.

To restore the text of Herodotus to its pristine purity, it is probable that much yet remains to be done. Our admirable countryman, Thomas Gale, in the preface to his excellent edition of Herodotus, *London*, 1679, has pointed out the chief desideratum which subsequent editors ought to have bent all their forces to supply: this is, to restore the native face of the Ionic dialect. "I apprehend," says he, "that I have at least opened the vein for the restoration of Herodotus. I have certainly wished to do it: and to obtain my purpose, I have amplified and enriched a collection of Ionic words and phrases from Galen, Hesychius, &c. and I have diligently compared my author with Athenæus, Eustathius, Suidas, and other writers who have quoted him. Herodotus was anciently the *standard* of the Ionic tongue; yet, in the common copies, there are so many substitutions, so many aberrations from that dialect to others, that I believe scarcely a third part of the Ionic idiom to be now surviving in them. Innumerable readings of this description might have been restored from the MS. of the Archbishop of Canterbury,* but there was no opportunity of introducing them. *O that some one may arise, who has both leisure and abilities for a thorough purification of Herodotus!*" To fulfil this earnest wish, the younger Gronovius published his edition, *Leyden*, 1715; a work which has met with more censure than applause from the learned world. He effected something truly respect-

* This MS. then the property of Archbishop Sancroft, is preserved at Cambridge. It was collated for Wesseling by Dr. Askew. *Rev.*

able toward accomplishing Dr. Gale's desire, but he obscured his just merit by his extravagant deference to a single MS. in the Medicean library at Florence. Wesseling to his exquisite learning added signal advantages from the extensive collations which he made or procured, and from the contributions of those illustrious masters of Grecian literature, Valckenaer, Rhunkenius, Abresch, and Reiske. Yet, in the restoration of the genuine Ionicisms, he himself admits that he was cautious and sparing to a fault. His noble edition will, however, retain its high rank in estimation: and it is one of its distinctions, that, in this respect, it has so greatly facilitated the labours of future editors. Reitze gave an improved text, in a very inelegant and repulsive form; but was prevented by death from finishing his proposed labours. A most beautiful and correct edition of the pure text of Herodotus, by Godfrey Henry Schaefer, is now in a course of publication from the press of M. Sommer of Leipzig. This editor, whose competency to the task seems well demonstrated, has attempted the long desired object through a small part of his first volume; but he afterwards desists from the minute and troublesome labour, assigning a reason, for the change of his plan, which has too much the appearance of a *petitio principii*.

From the superlative talents of Professor Porson, and from the obligations which he owes to his friends and admirers for all the deference with which they have treated him, we cannot but wish that he had employed himself, with the resolution and energy of which he is so capable, in an actual revision and restitution of the text of the great Father of History. It is deplorable that his amazing erudition and fertile genius should exist for so little benefit to the literary world, and honour to himself. What are the Letters to Gibbon, and the four tragedies of Euripides, in the long course of twenty years?----But we return to the work on our table.

A selection of Notes is appended to each volume, composing in the whole 65 closely printed pages. With the exception of a few *mere* references to *Major Rennell's Geography of Herodotus*, they are all taken from Wesseling and his coadjutor Valckenaer. It must have been no easy thing to determine on the particular notes to be extracted, when the narrow boundaries prescribed for the selection, were compared with the amplitude of the store out of which it was to be gathered. After an attentive comparison, we are bound to say, that we admire the judgement with which the collection has been made. None of the notes are critical; but they all relate to interesting topics of history, antiquities, and interpretation.

The Latin translation of Lorenzo Valla, as revised by Gronovius, is printed at the foot of each page. Mr. Dunbar, in his

sensible preface, justly laments his having been compelled thus to subserve the commands of the bookseller, and the laziness of school boys. We do not know how the case is in Scotland, but we think that an intelligent bookseller ought to have reflected, that, by Greek scholars in England and Germany, the obtrusion of the Latin version will be deemed a blot and a deformity to the beautiful pages of this edition. The same price we doubt not, would have been cheerfully paid, had this encumbrance been banished, even if the lines had been doubly or trebly *leaded* to fill up the page. Or if the laziness of the tyro *must* be complimented, though to his own ultimate injury, why was not the translation printed separately?

The Latin Index is an ample and good one. It is that of Gronovius, with the few alterations which Wesseling made, when he inserted it in his edition. Had the translation been omitted, there would have been room for the introduction of more of the valuable contents of Wesseling's two Appendices. The collection of Ionic Words and Phrases, by Camerarius and Henry Stephens, and the Chronological Tables to Herodotus, by Dr. Gale, would have rendered the edition much more serviceable. We recommend it to the learned editor to consider whether a supplementary volume might not well answer the expense of publication. It should include, not only the particulars which we have just specified, but some select elucidations of this most useful and venerable historian, from the writings of Major Rennel, Dr. Vincent, and M. Borheck, and from the researches of Bruce, Parke, and the *literati* of India.

The paper of these volumes is excellent. The typographical execution reflects much honour on the taste and ability displayed in the conduct of the Edinburgh University Press. We have found the text and notes to be respectably correct: yet the number of literal errors that occur, deprive this work of any claim to that exquisite accuracy which fastidious scholars so highly covet. We have, however, good reason to congratulate ourselves on this cheap and handsome accession to the enjoyments of the classical student; especially as the recent continental editions of Greek authors, though printed on the vilest paper, are sold, in this country, at so extravagant a rate.

The precursor of this edition was a Thucydides, from that of Wasse and Duker, by the Rev. P. Elmsley. A complete edition of Xenophon, on the same uniform plan, is announced for speedy publication. It would afford us additional satisfaction, if the editors would so far recede from their plan of uniformity, as to exclude the Latin version from the Greek pages.

Art. V. *A Course of Theological Lectures, on the Peculiar Doctrines of Christianity.* By the Rev. Joseph Robertson, Edinburgh. 8vo. pp. 439. Price 8s. Ogle and Co. Edinb. Longman and Co. London. 1806.

TO the opposition of heresy and infidelity, the Christian world has been doubtless indebted for some of the most useful exertions of genius and learning in its defence. When the enemies of the Truth have rallied their forces, and exhibited the most formidable and resolute hostility, Christianity has always found advocates zealously disposed, and eminently qualified, to defend her rights. They have equalled their opponents in strength of intellect, versatility of genius, laborious research, profound and diversified knowledge, and adroitness in polemic discussion. We cannot, therefore, regret the existence of controversy, which, though designed by opponents for the subversion of truth, has engaged such able advocates in its defence, and brought such important accessions to the evidence of our holy religion.

We should have been highly gratified to have found these remarks invariably applicable to the Course of Lectures before us. But we dare not relax the integrity of criticism even toward the friend of truth; nor do we apprehend that the cause of religion will suffer greatly, because all her advocates are not equally skilful.

Mr. Robertson has dedicated his work to the Right Honourable Henry Erskine of Ammondell, M. P. His Majesty's Advocate for Scotland. It consists of twenty-three lectures, which embrace the great outline of Christian theology, beginning with "The Inspiration of the Scriptures" and closing with "The Future Happiness of the Righteous." Here subjects are presented, which, by their importance, are the most interesting to the human mind, and which, from their nature, may engage the full exercise of all its powers: subjects, in the illustration and defence of which, may be combined, acuteness of discernment, and force of argumentation, vigour of conception, fire of genius, and the various beauties of composition. We are not able to add, that our author has excelled his predecessors in any of these respects.

As examples of composition, we think these Lectures exceedingly defective. The Preface and Introductory Lecture, which are principally employed on subjects relating to language and general science, are so arbitrarily connected with the Author's professed design, that we consider them scarcely less proper to precede an Essay on Language, than "to pave the way" (as he often expresses it) to a Course of Divinity Lectures. The selection of Scriptures, whether designed as texts or mottos, is often unhappy, the Introduction foreign and

pedantic, and a *lucid* arrangement egregiously wanting. Mr. R.'s constant affectation of dignity and harmony frequently obscures his sentiments; and an aim at stateliness and pomp, in those parts which require simplicity, especially in the propositions and transitions, often fatigues and offends his reader. His periods are twisted into perpetual inversions, are too mechanical in their structure, and are often swollen with epithets, and enfeebled by expletives. We have observed a peculiar fondness for new words and phrases, which are more commonly *new* than *happy*, and which are seldom suffered to retire, till, by a perpetual recurrence, they have become disgustingly familiar. "Mediation of salvation," "seeds of conversation," "individual entity," "nevertheless of all," and a host of the same kindred, are employed, where a more humble author would have said, medium of salvation, topics of conversation, &c. We have seldom heard, except from Mr. Robertson, of a book "*emanting*," or a testimony being "*emitted*." But such modes of expression abound in the pages which we have had the fatiguing task of reading through. An idea of their style may be collected from the following extracts. Having described the effects of the Scriptures under the Mosaic dispensation, he proceeds,

"Stay not and wonder here; fly along the region of gospel-operation, and see what mighty works were performed by the Sacred Oracles. Lo! they reach a quarter of the globe where the darkness of ignorance and superstition reign in all their strength and horror; they have no sooner entered, than ignorance becomes the light of salvation, and superstition the rational worship of the living God."—pp. 35, 36.

"Let us repair to the regions of sacred information in *quest* of the revelation of this doctrine."

"Reason is the *ray* of divinity sent to contemplate the beauty of that revelation, when presented to the mind."

To the general sentiments and tendency of these Lectures, we cordially testify our approbation. We are willing to allow their author the praise of a good intention: he appears the friend of orthodoxy, though not always happy in his method of supporting it. Many of his arguments are obscured by diffusiveness and pomp, some of his principles are at least dubious, and some of his conclusions unsatisfactory. In proving the Inspiration of Scripture, he borrows one kind of evidence from what he denominates PROPHETIC FACTS, which he thus defines. "All the predictions concerning the resolutions of God may be denominated facts, because they will all be realized in their proper and destined season;" after some explication he adds, "but numerous predictions are contained in the Old and New Testament, therefore their Divinity stands confessed." p. 17.

To this it might be replied, that *impostors* have uttered *predictions:* and to appeal to the infallibility of the Scriptures, (as the argument *supposes* the prophecy to be *true*) in order to prove their inspiration, is a mere gratuitous assumption. The correspondence of the fact with the prediction, we acknowledge with Mr. R., forms a capital argument; but how far an appeal to the *unaccomplished prediction* is calculated to convince, we presume not to affirm. If the former only be intended, the novelty and ambiguity of his manner and expression are much to be condemned. A want of perspicuity and closeness of investigation we have observed in many of the arguments. We could have wished greater attention, especially, to some parts of the Arian and Socinian controversy. Though we admit the general cogency of his proofs, we apprehend that the opponents may sometimes find him unguarded, and open to critical censure. Scriptures, which Mr. R. ought to know are warmly controverted, are sometimes quoted with such an air of confidence or triumph, as if *his* interpretation were on all hands admitted. Nor is this the worst. With ignorance equalled only by his bombastic amplification, he cites the discredited passage (1 John, v. 7.) the retention of which, in the common copies and translations of the sacred canon, has done so much injury to the cause of evangelical truth.

We most cordially unite with this author, in believing the peculiar sentiments of Dr. Priestley to be both erroneous and dangerous; but we should feel some reluctance in asserting, that "He *furiously* defended and propagated the tenets of Socinus by publishing small pamphlets, *slyly worded*, and *full of insinuations*, in *order to beguile* the *ignorant* and the *unwary*. The titles of some of these," adds Mr. R. "were the Divinity of Christ *disproved*, The Doctrine of the Atonement *disproved*." We know that there are two tracts among his works, on "The Divinity of Christ," and on "The Atonement for Sin by the Death of Christ," but whatever he attempts to disprove by them, he has not announced his supposed success in the titles. What severity of reprehension does any man deserve, who uses the weapons of misrepresentation and calumny, in the pure and holy service of truth?

We do not think our author worthy of imitation, when in the fervour of triumph he asks, "can an Arian *blush?*" or when he utters his zealous premonitions respecting their condition at the second advent of the Saviour:

"Where then will they fly for help? In vain shall they invoke the rocks and mountains to fall upon them, to cover them from the face of the Lamb. What mind can conceive, or pen describe, the feelings of these men in that awful moment?"—p. 118.

When Mr. R. asserts, "Nor can the principles of reason instruct mankind, how natural and moral evil were introduced

into a world, formed by him whose nature and perfections are unbounded goodness and divine benevolence," he seems to have forgotten, that the nature of God is *just* and *holy*, as well as *good* and *benevolent*. It is not, perhaps, impossible to shew, that to exclude from creation the possibility of *moral evil*, would be to destroy the moral system.

We can scarcely perceive the consistency of the following passages.

"That man must be unacquainted with the weakness of the human memory, and the general imbecillity of the mental powers, who does not perceive the necessity of Divine assistance, in recording the numerous sermons, and various transactions of our Lord."—p. 16.

"It is now added, that, independent of their inspiration, the men who wrote the history of Christ, were placed in such circumstances as perfectly qualified them to give an accurate and faithful narrative."—p. 51.

As an example of our author's success, we gladly recommend the argument contained in the following extract.

"In order to invalidate the miracles of the New Testament, a celebrated writer has strenuously laboured to disprove the existence of miracles altogether. The substance of his argument is, 'that it is contrary to experience, that a miracle should be true, but not contrary to experience, that a testimony should be false.'

"In the deduction of evidence, it is an established maxim, that if an argument proves too much, it is not applicable to the subject to which it is applied; therefore it ought to be rejected. Such is the fact with regard to Mr. Hume's argument. For if men are to reject every relation which is not supported by the testimony of their own experience, then the man who never visited a foreign country must deny the existence of any other except his own native country, because he has not the testimony of experience that any such does exist. He, also, who resides in this quarter of the globe, must deny, that under the north and south poles there is only one day and one night during the whole year; because this is not only contrary to any thing which he has experienced, but he actually experiences the very reverse; there being, in this quarter of the globe, no fewer than three hundred and sixty-five days in every year. In this case, there are three hundred and sixty-five experiences against one testimony; yet they do not invalidate its force. Upon the principle of Mr. Hume, the unlearned peasant must likewise treat with contempt the information of philosophers concerning the round form of the earth, its daily and annual motion round the sun, because they are in appearance contrary to his experience. Nay, according to his doctrine, the discoveries of science would become useless, and the mistakes of uninformed men would be substituted in their place."

This volume is presented to the public in a form sufficiently respectable, excepting the numerous orthographical errors. To enter upon all the parts of the work which we think open to criticism, would exceed our limits, and might be deemed wearisome and useless to the reader. We shall, therefore, dismiss it, by repeating our approbation of its design, and gene-

ral tendency, while we regret that it was not more ably executed; and by joining our cordial wishes with the "*fond hope*" of the author, "that whatever be its reception with the public, it may meet, at least, with the approbation and encouragement of those under his immediate charge, and that, by the blessing of God, they may reap some benefit from this *humble* attempt to promote their eternal welfare."

Art. VI. *Christian Politics*, in Four Parts, by Ely Bates, Esq. 8vo. pp. 460. Price 8s. Longman and Co. 1806.

OF the man who at the present time ventures into the field of political discussion, the opinion of many is, "*Incedit per ignes suppositos cineri doloso.*" Not a few labour under an inveterate *Politico-phobia*; and express the strongest emotions of abhorrence, whenever the subject is placed before their eyes. But this is neither manly nor wise. Whatever is of real importance to the happiness of mankind, should not be treated with contempt, or with neglect, because vice and folly have abused it: the abuse only was wrong, and this only should be studiously shunned. From what has taken place in the world within the last twenty years, there certainly never was a time when men of talents, judgement, and observation, could write so well on political subjects, and assign, with so much propriety, to theory and practice, their distinct and peculiar provinces. The danger of the two extremes, *anarchy* and *despotism*, has been proclaimed to all the nations of Europe with the voice of thunder! For while in one country on the Continent, the heart has been appalled with the horrors of anarchy and its desolating miseries; in others, even in succession to the very hour in which we write, the paralyzing influence of despotism on the people, has occasioned them to look on as unconcerned spectators, and surrender their native land to the ravages of the invading foe. Let despots, anarchists, the advocates of despotism, and the promoters of anarchy, look at these awful scenes with dismay and confusion: while the friends of genuine liberty come forward with confidence to display and assert their principles, as at once giving happiness to the people, strength to the throne, and manly defence and security to the country. In this honourable company it affords us pleasure to introduce Mr. Bates to our readers, as a sensible and moderate writer on political subjects, and one who professes to be the advocate of rational freedom.

His work consists of four parts, the first of which contains a view of civil government in its influence on virtue and happiness, chiefly from the relation which it bears to liberty and property.

To ascertain what can be done by governments, Mr. B. analyzes human nature, in order to discover what it is capable of attaining; and he represents man as a being actuated by the love of pleasure, the love of consequence, and the love of wealth. He then proceeds to consider the objects which a government aims to promote and secure, namely, personal liberty, personal security, private property, and public decorum. In speaking of the influence of Government on virtue and happiness from its relation to liberty, we meet with the following sensible remark.

'It is therefore in those states whose animating principle is liberty, that we must look for a just exercise of reason, or a spirit of free enquiry. Under despotic governments, the mind lies abject and depressed with the body, without any ardour for rational investigation, which might draw down the vengeance of a power founded in ignorance and injustice; and this general depression of reason goes still further to strengthen the hands of despotism. Thus civil and intellectual slavery generate and increase one another; and the same is true of liberty. Let the government be free, and it will no less elevate and liberalize the public understanding, than it will sink and degrade it, when despotic. On the other hand, let the public mind be dignified and expanded with knowledge, and it will liberalize the government; as it will be sure to invite oppression and tyranny, when contracted and debased by ignorance.'—pp. 57, 58.

In considering the salutary influence of government, as a species of discipline, on the human mind, Mr. B. cites the awful examples of Nero, Caligula, Caracalla, and others of that imperial race, which seems to have been raised up by Providence, as he observes,

"To teach the world of what dreadful enormities our nature is capable, when left without control, and abandoned to its own propensities. But there is no necessity of recurring to former periods to show, that those who have been least under the government of others are generally least able to govern themselves; and that power, when it falls into such hands, is commonly converted into an instrument of sensuality and injustice. We need only to take a view of our own times, to be supplied with too many examples to this purpose.'—p. 66.

Many similar illustrations are happily introduced in the course of the treatise.

In this part of his work Mr. B. examines the influence of the arts and sciences on national virtue. He admits them to be useful, as they improve the mind, and minister to man's reasonable wants: but in forming an estimate of their moral effects, he does not rate them highly; yet as highly perhaps as they deserve. He likewise institutes a comparison between the civilized and the savage state, and though he rejects the plausible sophisms of Rousseau, and justly gives the preference to the former, yet he thinks civilization may be carried to excess, and that "the care of Government should

be to place and secure a people in that situation, in which the fewest individuals possible are in extreme wealth or indigence; and in which the arts and sciences are no further encouraged, than as they are calculated to increase and preserve useful knowledge, to furnish employment, and minister to the real wants or innocent satisfactions of life."

The second part of the book treats of the importance of religion both to society and the individual, with reflexions on religious establishments and toleration; it contains a large portion of very interesting matter. The importance of religion to the welfare of a community is displayed with much ability. In three sections of peculiar interest, our author treats of a toleration without an establishment, of an establishment without a toleration, and of an establishment with a toleration. In the first, he considers the people as all enjoying, in the fullest degree, liberty of conscience, and the equal possession of every political privilege; and he points out what he conceives to be the advantages and the inconveniences of such an order of things. The history of the world presents us but with one instance of such an arrangement, which has been made under circumstances not the most favourable; and its duration has not yet been long enough, to furnish us with absolutely certain maxims of conduct derived from facts. America is the country to which we refer; since the establishment of the independent government of the United States, all religious sects without distinction have enjoyed equal privileges both civil and religious, without any establishment whatever. But when we consider the constant influx of all kinds of people from the different countries of Europe, and that it is the asylum of "every man who is discontented, and of every man who is in debt," &c. &c. &c. it will be allowed, that, with the exception of the New England Provinces, whose inhabitants are of a more homogeneous and respectable descent, the experiment has been made under circumstances peculiarly unfavourable. The effects of such a system will, from year to year, be growing more apparent, and in the issue will furnish the moral and political world with new maxims of wisdom of the highest kind. It will then be seen whether Mr. B.'s reasoning, and decisions on the subject, be just or not.

In the second section, on an Establishment without a Toleration, he argues with great force and cogency against all kinds of intolerance and persecution; and justly represents such a system as decidedly hostile both to true religion and to the welfare of the community. We anxiously wish to present our readers with some of his excellent observations on this head, but we can only find room for his conclusion.

'I think it sufficiently appears,' says Mr. B. 'that an establishment *without* a toleration, is neither consistent with the true interest of religion, nor with the peace of society; that for the magistrate to interfere at all in religious matters is a point of extreme delicacy; and that when he *does* interfere, it should be his first care to do no harm, either by an unnecessary abridgment of the liberties of any class of citizens; by his patronage of a false religion, or by his endeavours to promote the true one in ways that are not agreeable to its spirit, and that might endanger the temporal as well as spiritual welfare of the people. We have already noted some of those furious wars that have been kindled by religious persecution; and where it does not cause an open revolt, it is sure to diffuse an angry ferment, and to engender hypocrisy, which, by gradually undermining principle, may prove more destructive than the bitterest hostile contention. And so far as religion is made a tool for political purposes, the same, or other consequences no less mischievous, may be expected to follow.'—pp. 205, 206.

An establishment with a toleration, is the system which our author conceives to be, on the whole, most advantageous in the present state of human affairs. He distinguishes between a partial, and a complete toleration. The former allows men liberty of religious worship: the latter opens to them every civil office, honour, and emolument. The former, he says, is more advantageous to the establishment, but less favourable to the state, while the latter is favourable to the state, but prejudicial to the establishment. By Establishment is intended, "an order of men set apart to attend on the offices of religion: a legal provision for their maintenance; and a restriction of this provision to teachers of a certain description."

A section is here devoted to the most effectual methods by which an establishment may support itself under a complete toleration: it is a section which will be read with interest by every friend of religion; and which it becomes the ministers and members of every establishment to peruse with the most serious attention. "The church must provide the best means of spiritual instruction and edification, among which the following, as Mr. B. conceives, are the most considerable. Her doctrine must be evangelical, she must pay a proper attention to elementary or catechetical instruction, her general discourses from the pulpit must be rather plain and expository, than curious or polemical; there must be a due regulation of her public prayer and psalmody, and there must be a proper exercise of christian discipline. In order to carry these things into execution, the clergy must be good men—To piety must be added zeal and warmth of address—To piety and zeal must be added ability—To the office of a public teacher must be added that of a pastor who watches for the souls of his flock, as one that must give account." To these Mr. B. adds another precaution

by which an established church is to support herself under a complete toleration, " not forwardly to set up any claims of superior purity or authority to other churches, either in respect of doctrine, worship, government, or discipline ; and to maintain none, after they have been proved to be either unjust or dubious ; nor lastly to assert even those that are the most indisputably just and well founded, with a disproportioned or unhallowed zeal." It should likewise " prescribe reasonable terms both of clerical and lay communion."

In this second part, Mr. B. combats a saying of Bishop Butler, and a maxim of Mr. Locke ; but a skilful advocate, we think, would be able to defend them both. Bishop Butler conceives " that a perfectly virtuous nation (which can only be formed upon the principles of piety) would in a course of ages, according to the ordinary progress of things, obtain the empire of the world." Though we do not suppose that their principles would lead them to covet the dominion of other countries, we have no hesitation in saying that they would, in a century or two, change the state of the world, and diffuse their principles over every land.

Nor is it with so much reason that our author censures Mr. Locke's maxim, " that truth would certainly do well enough if she were once left to shift for herself." With the exception of America, England, and perhaps a state or two more in Europe, where shall we find the place, in which divine truth is allowed to shift for herself? In some instances, she is persecuted and banished, and it is death for her to enter. In others, she is fettered, manacled, and gagged. In short, the barbarous treatment of truth has been, and is still, the crime and misery of the world. The progress of Christianity during the first three centuries, while it confirms the philosopher's remark, is a full answer to Mr. B.'s reasoning. And we have no doubt, but that notwithstanding the unpalatableness of divine truth to the depraved heart of man, were it allowed to shift for itself and have fair play, the pure and faithful preaching of it, by zealous men, would, through the mighty energy of the Holy Ghost, render it the power of grace unto salvation to multitudes, and increase its glorious extension, till the the whole earth submitted to the empire of virtue, freedom, and happiness.

In the third part of this work, Mr. B. lays down rules for the conduct of a good citizen, particularly under any moderate government. Many useful admonitions will be found in this division, on a variety of topics. In p. 261, they are reduced to the following heads :

" To guard against any wrong impressions he might receive from new and plausible political theories ; and to regulate his expectations by what

is obvious and practicable in the present state of human nature, and the existing circumstances of public affairs.

"To distinguish real political evils from imaginary ones, and from those various evils which arise out of the common condition of man in this world: also, Not to aggravate or rashly oppose the first; to dismiss the second; and to suffer patiently the last.

"To avoid an idle curiosity in political matters; and still more a disposition to hunt after small or unknown grievances.

"To beware of any unnecessary or hasty attachment, and still more of a blind devotion to any party whatever, either in politics or religion.

"Lastly: Never forwardly to urge his public claims or pretensions, nor beyond what the common good may require; and when this, on the whole, is provided for, to rest satisfied in he quiet and faithful discharge of the duties of his present station."

Most of the counsels here given we cordially approve; and we most earnestly wish that they were universally followed; but there are some sentiments expressed, and others implied, in which we cannot acquiesce. Circumstances frequently give a certain bias to the mind of a writer, which perverts it from the line of truth and prudence. The astonishing and disastrous events which of late have taken place in Europe, seem to have exerted some such influence on Mr. B.; and his whole book, in consequence, is pervaded with a peculiar tinge, which appears however most strongly in this part. For example, he seems anxious to lead away the mass of the people (all but the nobility and gentry) from every kind of political conversation and discussion. We give Mr. B. credit for the best intentions; but his ideas are not sanctioned by the spirit of the English constitution; nor, indeed, are they friendly to its prosperity. That an attention to politics may be carried to excess, and that it has been abused in a pernicious and intolerable degree, who is there but will readly acknowledge? But may not every thing else be abused? and has not every pursuit of business and relaxation been carried to excess? What then is the remedy? Not to rush to the opposite extreme, but to return to the right path, and pursue it steadily. The English constitution is so framed, that the exercise of wisdom and power, by the mass of the people, is required, in the choice of men to administer some of the highest offices of legislation, government, and municipal authority. But if they were to follow Mr. B.'s advice, and neither think nor speak on any question of politics, how could they be qualified to perform this duty, a duty of the most important kind, and on which the welfare of the country so much depends. It would be of benefit to mankind for such writers as Mr. B. to keep in view, that the governors have the same depraved dispositions as the governed; and that, as the strong hand of government

must be exerted to preserve order and peace among the people, so the people must keep their eyes upon the government, and see that it does not abridge those liberties which it professes to maintain, but accomplishes its true object, within the limits of its legitimate authority. This is the spirit of the English constitution; and to this we are indebted for its preservation. Of this our amiable and worthy author is himself deeply sensible; and he acknowledges that the world has suffered far more from despotism than from anarchy, and "that sometimes by open violence, and oftener by a secret corrosion, the former has destroyed the peace and comfort of millions. It is an evil which may endure for ages; whereas anarchical commotions, like hurricanes or earthquakes, though frequently tremendous while they continue, are of a transient nature. Hence of all human interests, none is more sacred than that of rational liberty; and of all human characters, none more honourable than that of a temperate and steady advocate for the natural and just rights of mankind."

As this is a book of Christian politics, we conceive it our duty to take notice of another fault. Mr. B.'s Christian is too much a *quietist*. In bearing evils with patience, and submitting to hardships with resignation, he possesses the true spirit of the Gospel; but he is very deficient in the active parts of Christian duty. He is almost taught rather to consider evils as unavoidable, and to bow beneath their pressure, than to face them boldly, and endeavour vigorously to remove them. Under the influence of Mr. B.'s sentiments, he would retire from the wickedness of the world, and in solitude labour to preserve his integrity. Our author forgets, that the Gospel has assigned to the disciples of Jesus, the reformation of the world; wherever they live, they are to have this object in view. It allows no man to steal his way silently and secretly to heaven: he must openly confess his Master, and diffuse the knowledge of Him to the utmost limit of his influence. As an individual, he should exert his powers to honour God; and, in conjunction with others, he should form and execute plans for the happiness of mankind. Mr. B. is afraid of *Novelties*; and we would reprobate, with as much severity as himself, wild, romantic schemes, and questionable alterations in political institutions; but he is cautious to an extreme, and is not sufficiently zealous for real improvements. Without any political alteration, how much moral change for the better might take place in the condition of a people! That every improvement is a *novelty*, is an obvious truth which such writers should constantly remember. The attempts to abolish the Slave Trade, and establish Sunday Schools, were once perfect *novelties*; but they are not the less valuable on that account.

Another thing in which we differ from Mr. B., is the measure of influence which a government has on the character and happiness of the people. This influence he under-rates in a surprising degree; and it is a practical error, productive of the most injurious consequences to human virtue and felicity. Immense is the difference of the social state in England and Spain. About the time of the Reformation, any difference which might be between them was in favour of the latter. Now, England is exalted to the summit of civilized life, while Spain is sunk into a fathomless abyss of ignorance, superstition, poverty, and distress. Had we leisure for discussion, we could shew that the difference is owing chiefly to the government, to its direct, but still more to its indirect influence.

The fourth part of this work is "On the Way to live happily under all Governments, and in all situations." The greater portion of it is occupied with a dissertation on Providence, as furnishing consolation to good men under all the miseries of the present life. Much benefit may be derived from the perusal, especially by the restless and discontented. Though the dissertation itself is rather out of place in such a treatise as Christian Politics, the author's pious design might serve as an apology: but we were astonished beyond measure to find him entering into one of the most difficult controversies in theology,—that concerning *Liberty* and *Necessity*; and bringing severe and unjust accusations against a whole body of Christians, and by name against one of the ablest and best men that modern ages have produced. As he is so free in his censures, it is not exceeding the bounds of due repect to say of our author, that though he is a very pious and sensible gentleman, he is not a profound divine; that he did not, in this disquisition, consider before-hand *quid valeant humeri*; and that though he can swim well, he has not learned to dive. If he will take the trouble to read over *Jonathan Edwards on the Freedom of the Will*, with care and impartiality, he will not place that wonderful man in the company of Priestley and Hobbes; and he will, at least, alter much of the controversial part of his own book on the subject of Providence.

We are sensible that the abstract and specimens we have given of Mr. Bates's work, convey but an inadequate notion of its value and attractions; but our limits forbid a more extensive examination, and our duty has required us to protest against what we deem chiefly erroneous, in a volume generally deserving of high commendation: for the subjects which it embraces are interesting, the discussions are sensible, the principles are scriptural, the spirit is most amiable, and the deductions are of much practical importance.

Art. VII. *The Delusions of Hope.* A Poem. 8vo. pp. 53. Price 3s. Cadell and Davies, 1806.

THIS poem itself is one of the "Delusions of Hope." The title fascinated us; we read the first stanza, and were determined to be pleased with it. We proceeded to the second, but in the very opening were shocked to see "a sigh," hanged at its own door, and immediately afterwards "a tear," apprehended as "a deserter:"

"The quivering sigh *on* its *red portal hung*."

\- - - - -

"The soft tear trembling, *a deserter young*."

Nevertheless we stifled our chagrin, before it could stifle our good will, and hurried onwards from line to line, from page to page, alternately deluded and disappointed, with here the shadow of a lovely conception, there the substance of a villainous conceit; here a glimmering of poetical fire, and there the murkiness of prosaic smoke; till arriving at the conclusion, with ineffable composure we shut the book, and our eyes together, and dreamed that we had been reading the finest poem in the world.

It is not necessary to develope the plan of this little work; and a word or two on the execution will be sufficient. It is written in the stanza of Spenser, the most harmonious and varied for heroic matter in the English language. This author in many passages has employed it well, but his rhymes are frequently base, his lines feeble, and his Alexandrines insufferably languid. It has been laid down as law in the courts of the Muses, that the Alexandrine admits no variation of the cæsural pause from being placed after the *sixth* syllable. If our author was aware of this law, he has totally broken it, for which indeed we blame him less than for not having broken it successfully; for we would contend, that it ought never to be violated, except when it may be "*more honoured* in the breach than in the observance." In the "*Delusions of Hope*," this has not been happily accomplished, though we have Alexandrines of every possible variety of the cæsura; and hence many of the closing lines read like a prose note at the end of the verse.

But we must not dwell exclusively on the faults of this poem; it contains some brilliant thoughts and beautiful expressions; every page is strewed with flowers,—but they resemble flowers in embroidery, of rich and glowing colours that delight the eye, but charm no other sense; they breathe no fragrance, there is no dew on their leaves. The author has softened away the strength, and volatilized the spirit of his ideas; he has unquestionably some of the gold of genius, but he has beaten too much of it into

tinsel, or drawn it into wire; what it has gained in splendor and extension, it has lost in weight and value. The following stanza affords a double specimen of the author's *prettiness* and his *insipidity*; of the former in the five first, and of the latter in the four last lines.

"And now its white the blossom'd hawthorn threw
"O'er the full bosom of the lovely maid,
"And on her cheek of mountain-snow there grew,
"The gloomy richness of the rose-veil'd glade,
"Inwove with the carnation's lively shade.
"Yet were the beauties of her form far less
"Than those her cultivated mind display'd;
"Of charity the self approving bliss
"She felt; and oft she wander'd to relieve distress."

There is so much sweetness and delicacy in the allusions of the following stanzas, that in spite of the "Delusions" of this poem, we cannot help indulging the "Hope" of seeing something far superior to his present performance from the pen of the author.

"Warmed by the sun of youth, gay smiles each sweet
"On life's wild hill, that busy fancy rears;
"Deluded Hope there strays with careless feet,
"*The brightest plucks, and in her bosom wears!*
"But further on some fairer flower appears
"More fresh and lovely to the wanderer's view;
"She, simple, smiles;—ah! soon with artless tears
"To mourn its drooping head and faded hue;
"Yet still she turns with restless gaze to seek a-new."

"A summer sun is Hope, whose cheering rays
"Can glad the soul, how drear soe'er the hour;
"On Youth's smooth cheek the lively radiance plays,
"And crimsons deep the smiling visage o'er;
"Though weaker far, yet sweet is Memory's power,
"And oft is retrospective Fancy seen
"(Though Joy's rich autumn can return no more)
"Lingering behind with wistful look to glean,
"By Memory's moonlight, where the harvest once has been!"

Art. VIII. *An Elementary Treatise on Pleading in Civil Actions.* By Edward Lawes, of the Inner Temple. 8vo. pp. 246. Price 7s. 6d. Brooke and Clarke, Butterworth, 1806.

TO those who are unacquainted with the practice and technical terms of English jurisprudence, the word Pleading seldom conveys any other idea, than that of the statements and arguments of the parties, or their counsel, addressed *vivâ voce* to the court or jury. It is in this sense only that it must have been understood, wherever there was an official administration of justice

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before writing was known, in any particular country: and in this sense only it is now understood, even among professional men, in every country of Europe except England and Ireland. But in these islands it assumes quite a distinct meaning; and a man may obtain the reputation of an excellent pleader, who has never opened his mouth in court, and who possesses none of the rights or dignities of the Barrister. In this limited sense, the title and subject of this treatise are understood. Pleadings, in this acceptation of the word, are nothing more than the allegations of facts, made by the parties, and reduced to writing in a technical legal form. These allegations, for some centuries after the conquest, were made before the Court, by the counsel alternately, *ore tenus*, and taken down in writing by the clerk; and when each party had concluded his allegations, the counsel proceeded to argue on their legal effect, and the court pronounced judgement; we mean where one objected to the validity of his opponent's allegation in point of law; for if they came to issue on a disputed fact, the matter was referred to a jury, as at this day. At what precise period this practice of stating the allegations of fact orally before the court was discontinued, and the mode of exhibiting the pleadings in writing was substituted in its place, does not clearly appear, though the present practice has certainly existed ever since the Reformation.

Pleading, or, as it is now called, Special Pleading, has in all periods of our legal history been considered as the most nice and difficult branch of the profession; it has long been reduced almost to a science which is not of easy acquisition: it is now cultivated with success and reputation by a class of men who confine themselves to it exclusively. Mr. Lawes very truly observes, "that no man's cause is safe, unless it be entrusted to those who have a competent knowledge of this part of the law: nor have any other a well grounded hope of succeeding in any degree of eminence in the profession, than those who have diligently studied, and who thoroughly understand the science, previously to being called to the bar."

The author professes to give at present only an elementary treatise on the general principles of pleading, preparatory to a work on a more enlarged plan: from what he has already done, we augur well of this promised publication.

Our limits do not permit us to give a detailed analysis of the work; but a slight sketch will enable the reader to judge what he is to expect from the perusal.

In the first chapter Mr. L. gives the general history of pleading, of the changes it has undergone, and its present state:—in the second its several divisions; and in the third the general rules applicable to those several divisions.—The five succeeding chapters treat distinctly, and in their order, of all the different species

of allegations which can come under the name of Pleadings to the end of a cause. Each chapter has its Appendix, for the purpose of illustrating by precedents and notes the general doctrine in the body of the works.

In order and method the author has observed the rules of strict composition: the style is in general more pure and inviting than in the majority of legal treatises; but it is not unfrequently a little involved, and in some instances it is incorrect.

Art. IX. *Sermons on various Subjects and Occasions*. By Alexander Grant D. D. Minister of the English Episcopal Chapel at Dundee. Vol. III. 8vo. pp. 296. Price 6s. Longman and Co.

SENSIBLE of the differences which prevail among both preachers and hearers, and aware of the different methods by which sermons may accomplish their important end, we are far from wishing to reduce all to one standard. But we expect to see a minister of religion attempt some valuable object by adequate means. The preacher, whose mind is stored with biblical knowledge, whose discourse illustrates the text he has chosen, and scatters many lights upon other passages which occur before his notice, has, in our judgement, performed a work which more than merits forgiveness, for some negligence of diction, or tameness of address. Nor are we displeased with a sermon, which possesses the single charm of luminous statement, and well-reasoned defence, of any important doctrine or duty of religion. Nay, even the pastor, who enforces only what others have explained, and gives the impulse which sends to the heart what before floated idly in the brain, deserves no small portion of esteem. But when sermons neither illustrate their own text, nor any other; present no important truth in either new or clearer light; and kindle no vital flame in the heart, to atone for deficiency of information to the mind,—we are compelled to ask the mortifying question, why were they published? In this predicament we are placed by the volume before us—this mass of inanity in a mist.

The sermons are twenty-four in number, but as the author has not attempted to assign them any titles, we hope our readers will not expect us to give a name to airy nothings. One of them is *about* Melchisedec, but the only thing clear in it is, that the author has given a *Greek* etymon of the word Jerusalem, which is obviously *Hebrew*.

It is hard to say, whether the following sentence comes nearer to the profane or to the vulgar, "I *trust in God* we shall not be blasphemers of his holy name."

The following is an example of ignorance and dullness which would disgrace the vapid theme of a school-boy. Speaking

of the unsatisfactory nature of earthly good, *Doctor* Grant says:

"Cæsar and Pompey, possessing such mines of wealth, as enabled each of them to support a numerous and powerful army, enough to render them rival candidates for the empire of the world; how many thousands looked up to those men as objects of envy, and examples of felicity?"

The 16th sermon, preached on a fast-day, shocked us with the display of national pride, when we were called to humiliation, and terrified us with the menace of revenge, when we ought to have been melted into the tenderness of contrition.—"Let us *hope in God* (says Dr. G.) that the time is not far distant, when this inhuman miscreant (Buonaparte) shall be convinced of his mistake by the signal notoriety of the just vengeance of heaven in his punishment." p. 191. Has the Doctor ever heard of one, who commanded his disciples to love their enemies, and who, in the agonies of death, prayed for his murderers? We could also wish to ask this writer, how he came to know that "the fallen angels committed but one sin, and that only in thought?" But the miserable pittance of any thing that can be called doctrine or thought in this volume, is so obscure, confused, or erroneous, that it is evident the author, though D. D., is no divine. It is of little importance from what part of the volume we select our extract; for its characteristic imbecility renders the worst passage nearly harmless, and the best nearly useless.

"Were we inclined to turn the tables, and treat the infidels of our day with the ridicule of which they are so liberal themselves; it were surely no difficult matter to foil them even at their own weapons, and prove their folly equal to their wickedness. For instance, what can be more ridiculous than for a man to rack his invention, that he may appear to argue ingeniously on a subject, wherein, if he should even prove victorious, he must be a loser by his victory? Now this must be the case with infidels, if they do at any time make a convert to their opinions. They loo en the ties of morality in his mind, make him regardless of the most sacred obligations, and fearless of punishment for any crime that can be committed in secret. By which means they render him dangerous even to themselves, if ever it should be his interest (I mean his present interest) to do them an injury. For to an infidel the present life is all. The utmost he can hope for hereafter is to become nothing; but to hope for nothing is in effect to have no hope at all, and it requires no proof that he who is void of hope is also destitute of consolation." pp. 262, 263.

A small pamphlet is bound up with this volume, called, An Apology for continuing in the Communion of the Church of England, (instead of joining the *Episcopal* Church of Scotland).

Art. X. *The History of England, from the earliest Records to the Peace of Amiens*, in a Series of Letters to a Young Lady at School. By Charlotte Smith. Three Vols. 12mo. pp. 1246. price 15s. bound. Phillips. 1806.

"THE Histories of England are already so numerous, that it would seem unnecessary to compile another, especially as many are written professedly for the use of schools." —Thus far we read, and perfectly coincided in opinion with the compiler, or rather the compilers of the present work; for, notwithstanding the name of C. Smith stands alone in the title-page of each volume, that Lady informs us, "that, after she had finished about eight hundred pages," (that is, less than two volumes) "the continuation, to the close of the work, was undertaken by a Lady who, she doubts not, has proved herself competent to the task;" and indeed we think the work has lost nothing in literary merit, by being transferred to other hands.

Why "it appeared desirable to add to former histories a new one, in a single volume, chiefly for the perusal of young ladies," we cannot conceive: or if one volume only was desirable, we are at a loss to conjecture how three volumes were to supply that desideratum. We do not remember what there is in our abridgements of English History, that renders them "tedious, or improper for the perusal of young women;" nor can we discover any thing in these volumes to distinguish them, as female companions, except the interspersion of some poetical compositions, and a description of the *dresses* of the various periods described. As to the Epistolary form of this work, it is nothing but a name: we should certainly have read through the first two volumes without even dreaming that we were perusing a series of letters, if it had not been for the title, at the top of the page, or the commencement of a new number in the series. In some parts of the third volume, especially in Letters 108 and 110, we meet with that familiarity and ease which should have been more generally maintained, to have rendered the execution of the work agreeable to the plan. The style of this history, considering the divisions as chapters, instead of letters, is very commendable, commonly smooth, and sometimes elegant. There is as much useful information as the size of the work admits; though we too often meet with allusions to persons and events with which a young reader cannot be supposed to have formed any previous acquaintance, and of which no information is given in the course of the history. If abridgements were designed merely to assist the memory, this would be not only excusable, but proper; in abridgements, however, like the present, designed to give the first knowledge of the subject to young and

uninstructed minds, it is a fault to be avoided with the greatest caution. Mrs. C. Smith writes about Harold's conduct to his brother Tosti, Vol. I. p. 66, without relating any particulars of it, as if Harold and Tosti were some familiar acquaintances of the ladies at school; and in the same volume, p. 381, the coarse stratagems of Richard III. to gain an elective right to the throne, are said "to be so well known" (to whom are they known?) "that the detail is hardly necessary." In Vol. II. p. 336, we read of the Duke of Albemarle, without ever being told that he is the famous General Monk, who was advanced by Charles to that noble rank, for his services in promoting the restoration.

Errors of the press, we are sorry to say, are become so common, and Errata are considered so unnecessary, that a Reviewer would have little to do but to copy these blunders, if he were to think it his duty to set up as Corrector of the Press. We pass over many errors of this kind, in the present work; but there is one which puzzled us so much that we shall copy it. (Vol. I. p. 101) "The Pope gave his blessing to this motley assemblage, and Constantinople was appointed as *the place of meeting for departure.*"

We have noticed some mistakes which cannot be ascribed to the press: such as, in Vol. I. p. 161, "The first victims that ever suffered, in England, for religious opinions were, in the year 1171, whipped and branded, &c. &c." This ought not to have been so positively affirmed, since it is recorded, in ancient stories, and in Polychronicon, that some persons suffered, in England, in the tenth general persecution, about the year A. D. 301. In Vol. II. p. 115, we are told, "The *executioner* had placed bags of gun-powder by which Latimer was destroyed;" but Fox, whose account is minutely faithful, says, that it was a brother of Ridley's, not the executioner, who performed this act of kindness.

Mr. Hume appears to have been the principal guide of Mrs. C. Smith, down to the period of the Revolution; and Mr. Belsham has had the honour of conducting the fair Continuator to the peace of Amiens. From Mr. B. we have a long extract, verbatim, in Letter 142. We are sorry to find Mrs. Smith has followed her philosophical historian, not only so far as to adopt his political prejudices, but, what is much worse, to countenance his sceptical sentiments in religion and morals. In Vol. II. p. 12, the Reformation is represented as being occasioned by the rashness and impetuosity of Luther's temper, and carried on, by him, under the influence of "pride and obstinacy, which were gratified by his being elevated as a founder of a sect, and a reformer of abuses." He is also called a "presumptuous Reformer," in a manner calculated to mislead

younger minds; though we are willing to hope Mrs. C. Smith rather means that he appeared presumptuous to Henry VIII. than to affix to him that epithet as expressive of her own sentiments. In the same volume, p. 114, she speaks of the learned and courageous Philpot, the Archdeacon of Winchester, in the most degrading terms. His intolerance we certainly do not mean to justify; but this Lady, who offers no plea for Philpot, could say, when Lord Clarendon, a favourite character, is charged with the fault of intolerance, "in such an age, and under such influence, his conduct in that respect admits of excuse."—We would hope the expression, p. 67 of this volume, which intimates that prophecies have often been the immediate cause of the events they foretold, was not intended as an unfavourable inuendo against the prophecies of Scripture; but it is so much in the manner of Hume, that it has a suspicious appearance. We entirely disallow the commendation given to Elizabeth, (Vol. II. p. 124) for her prudence in concealing her "religious opinions, and conforming to the established modes," which is an implied censure on the noble army of Martyrs, in the English Church. We cannot pass by, without the severest censure, the impious charge against Religion, (p. 178 of the same volume,) as being "the fruitful source of so many miseries and dissensions." Unhappily Religion has been the occasion of miseries and dissensions; but a mind taught to think with Apostles, rather than Infidels, would surely have recollected the question of St. James, "From whence come wars and fightings among you? come they not hence, from your lusts which war in your members?" Her partiality for the latter, we fear, is manifested when she speaks of the "boldness of Hobbes's sentiments being disgraced by dogmatism." Could any thing, then, disgrace the boldness of sentiments which set themselves against the Lord and against his Anointed?

True religion and sound morality are so intimately connected, that we are by no means surprised to see the restrictions of the latter slighted, wherever the foundations of the former are attacked. We must acknowledge, however, that we felt a little surprised at the following remark on Charles VII. of France (Vol. I. p. 333): "The peculiar character of Charles, so strongly inclined to friendship and the *tender passions*, rendered him the hero of that sex whose generous minds *know no bounds* in their affections." Is this a sentiment by which the work before us is peculiarly calculated for our young and impressible females? God forbid that our daughters and granddaughters should be so boundless in their affections, as to admire an unprincipled and libidinous debauchee, in any rank of life. The scruples of Elizabeth respecting the reception of

Mary Q. of Scotland, are said to be those of punctilious honour and delicacy, though it is acknowledged that there were strong grounds to suspect Mary of being implicated in the murder of Lord Darnley, with Bothwell, whom she soon afterward married. We need not wonder, after this, that the poor Puritans are unmercifully lashed, and that even their prohibition of cruel sports, such as cock-fighting, and bear-baiting, is ridiculed rather than commended. In defiance of the charge of puritanism, we must close this work with avowed dissatisfaction; we regret that we cannot recommend it as an unexceptionable present to young women; but conceive it, on the other hand, to be our inevitable duty to caution all who read it, against imbibing prejudices most injurious to their real interests. Rather than they should imbibe such prejudices, we would have them live and die ignorant of all the transactions that are recorded in these volumes.

Art. XI. *Dialogues on the Doctrines and Duties of Christianity,* intended for the Instruction of the Young, and to lead them to the Study of the Sacred Scriptures. By Mrs. John Jackson. 2 vols. 8vo. pp. 600. price 15s. bds. Rivingtons. 1806.

THE gentle sex never display more of their characteristic loveliness, than when rearing the young to vigorous maturity. Those who so perfectly command all the avenues to the soul, are evidently called to impart the first lessons of wisdom and virtue; and when their fascinating powers are employed to imbue the tender heart with the sacred tincture of Religion, all that is lovely in gentleness is exalted by all that is venerable in dignity. Nor can females more effectually serve their own interests, than by extending the influence of that Revelation, which alone exalts them to their true rank in the scale of being, inspires the benevolence which befriends their weakness, and cheers them with the prospect of that immortality which shall compensate the disadvantages of their present condition. We have, indeed, seen female champions for irreligion and infidelity; but we have ever regarded them with a surprize bordering on horror, and have been amazed at that uncommon hardihood of depravity, which enabled them to triumph over the delicacy of physical constitution, and to break through so many moral impediments, before they could vie with men in impiety and licentious independence.

We sincerely venerate the intentions of the lady who here attempts to convey the doctrines and duties of Christianity to youthful minds, by means of dialogues, in which the sacred scriptures themselves are the chief respondents; but we are compelled, in spite of ourselves, to own, that she attempts to

teach what she has not well learned. It is not copious quotations from the sacred books which can establish the claim to an accurate acquaintance with their contents, or a heartfelt adoption of their principles; and though the fair authoress seems to pique herself on being the humble disciple of Mrs. H. More, we are persuaded that this lady understands too well the sentiments and genius of the gospel to be proud of having been her teacher.

The plan of this work was first suggested by Dr. Watts's Scripture History; but as it is designed to go far beyond that useful book, and to enter into the grand doctrines of revelation, it has led Mrs. J. out her depth, and caused her to expose, rather than illustrate, the attributes of Deity, the permission of sin, the freedom of the will, the redemption by Christ, and the influences of the Holy Spirit. The definition of a 'scriptural mystery,' though supported by a quotation from a divine, is a mere vulgar error. The word in the sacred writings signifies a secret, without any supposition of incomprehensibility.

When Mrs. J. says, "we cannot but be led to observe that the connection of everlasting life with obedience still exists, as at the time when Adam received the law," we grant this is a sacred truth, but in a sense with which she gives too much reason to suspect that she is unacquainted; for she completely fails in pointing out, that connection which forms the delicate pivot on which all evangelical obedience moves. Our suspicions are confirmed by the text which she makes her pupil adduce in proof of her observation. Matt. xix. 17. 'If thou wilt enter into life, keep the commandments,' p. 119.

Whoever attends to the scope of the narrative, will perceive that our Lord uses the law, as the apostle says, for a schoolmaster to lead us to himself, that we may be justified by faith. The genuine import of this instructive, yet much mistaken passage, is placed in a striking point of view by the hand of a master, in a volume which we formerly recommended to public notice *. But the two grand features of doctrinal popery, which are the meritorious efficacy of human efforts to procure the divine favour, and the mystical virtue of ritual observances to convey salvation, are betrayed in almost every dialogue of the work; such, however, is the vagueness and obscurity of the style, that we will not confidently charge Mrs. J. with holding them knowingly. The views of faith especially, as far as we can understand them, are grossly incorrect and unscriptural. But to point out every instance of erroneous sentiment and mistaken application of scripture, would be tiresome both to ourselves and our readers.

* Ecl. Rev. Vol. I. p. 272.

To afford a specimen of the plan and sentiments of the work, we quote the following passages:

"Since the scripture, which acquaints us with the *efficacy of repentance*, furnishes us with those forcible exhortations which are most proper to excite it; we will resort to them, for those motives to this duty, which cannot fail to prevail, but from our want of attention to their force. Acts iii. 19. Isaiah xliv. 21, 22. Malachi iii. 7. 2 Peter iii. 7. Ezekiel xviii. 21, 22.

PUPIL.

"*Repent ye, therefore, and be converted, that your sins may be blotted out.*" —"*I have formed thee, thou art my servant; O Israel, thou shalt not be forgotten of me; I have blotted out as a thick cloud thy transgression, and as a cloud thy sins: return unto me, for I have* REDEEMED *thee.*" —*Return unto me, and I will return unto you, saith the* LORD. THE LORD *is not willing that any should perish, but that all should come to repentance.*"—"*If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live.*"

PRECEP.

It is necessary to observe here, that although we are warranted by these texts to believe, that on our repentance we are forgiven and accepted of GOD, "*for* CHRIST'S *sake, in whom we have forgiveness of sins* *," we should never forget, that as we obtain this forgiveness only through him, so our very repentance is induced and furthered by his Spirit. We confess that "*no man can come unto* CHRIST *except the Father draw him* †;" and if we fear lest the gracious and merciful means of coming to the Father, should not be afforded us, the ensuing verse tranquillizes our hearts, harmonizing with the gracious and universal invitation of our LORD; "*Come unto me all ye that labour and are heavy laden, and I will give you rest* ‡." St. John vi. 45 —Vol. II. pp. 72—74.

PUPIL.

"*If we say that we have no sin, we deceive ourselves, and the truth is not in us.*"

PRECEP.

Repentance therefore is necessary to us all, and it is also necessary that we should not mistake the nature of this duty, by supposing it to consist in mere sorrow for sin, for, to repent is to forsake sin, as well as to be sorry for it. Ezek. xiv. 6. Acts xxvi. 20.

PUPIL.

"*Repent, and turn yourselves from idols.*" "*Repent, and turn to* GOD."

PRECEP.

And St. Paul has clearly explained to us, that repentance is not mere sorrow, but the effect of godly sorrow for sin. 2 Cor. vii. 10.

PUPIL.

"*For godly sorrow worketh repentance to salvation, not to be repented of.*"

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* Eph. i. 7. † St. John vi. 4. ‡ St. Matt. xi. 28. Jerem. xxxi. 33.

PRECEP.

"Now salvation is connected with obedience; those, then, who sorrow to repentance, "*put away the evil of their doings,*" "*cease to do evil, and learn to do well**," and to such the promise is given. Isa. i. 18.

PUPIL.

"*Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool.*"—Vol. II. pp. 76, 77.

On some of the commandments there are remarks not unworthy of attention; and among these we particularize those on the sabbath, and on duelling.

Some would complain, that these are volumes of scraps collected from all quarters; but we were always pleased to meet the quotations, for they appeared to us as the pearls, which we regretted were not sufficiently thick to hide the thread on which they were strung. The *language* of the work, however, would not have been very objectionable, had it possessed the vigour and animation of vital principle. But the writer seems to have possessed very indistinct and indefinite conceptions of Christian doctrine; and these conceptions are presented to the pupil through the medium of so dense and complicated a style, that we cannot promise much success to her laudable and benevolent design.

Art. XII. *Miscellanies in Prose and Verse.* By Alexander Molleson. 8vo. pp. 220. Price 4s. Glasgow; printed for the Author. Longman and Co. London, 1806.

THESE Miscellanies are in prose and rhyme, and seem to consist principally of a collection of fugitive pieces of various character, style, and dignity, published on sundry occasions in newspapers, pamphlets, and hand-bills; and they are at least as respectable in point of composition as such things generally are. The author appears to be a man of active public spirit and a benevolent heart; several of these pieces being advertisements and proposals of plans for the benefit of the suffering poor among his own countrymen. The longest prose essay is entitled "Melody the Soul of Music," wherein the author has opened *a field* of ingenious theory, in which we dare not molest him, as he has already, in this re-publication, hung out the "*disjecta membra*" of several Brother-Reviewers, like scarecrows, to intimidate others of the tribe from venturing to invade his grounds, and despoil him of the fruits of his labours. We will not be deterred however from saying, that what is chiefly evident from his arguments, is, that *Melody* has its advantages, and *Harmony* its disadvantages,—a truism, which we should never have been disposed to dispute, even if we had

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* Isaiah i. 16.

not met with his invincible proof. His essay, however, is worth reading; it contains much that is suited to correct prevalent absurdities, and to stimulate the reflections of the scientific and intelligent musician.

Of Mr. Molleson's poetry we are willing to give the most favourable sample that we can select. The following passage from "*The Sweets of Society, or Recollections, in Verse, of the Happy Scenes of Infancy and Youth*" interested us much, not by the grace or felicity with which it is expressed, but by the romantic feeling which it awakened, when we found that *Border-warfare*, the game of heroes, was still commemorated in a game of boys,—the descendants of those very barbarians whose insatiable lust of carnage and rapine during centuries held the north of England, and the south of Scotland, in perpetual agony of alarm and apprehension;—and our pleasure was exalted by the recollection, that of those bloody feuds not a trace *now* remains among the borderers, except in the sports of their children, on the battle-fields of Percy and Douglas.

> "There play'd we oft at *Scots* and *English men.*
> One party, springing from that sandy den,
> Would swiftly scour the verdant mossy plain,
> And quick retreat the refuge to regain.
> A playful emblem; shadowing barbarous days,
> When Tweed reflected sad the cruel blaze;
> And the tired hind, in search of home at eve,
> Beheld the flames of comfort him bereave.
> When haughty chieftains, with revengeful ire,
> From turrets raging, spread the murderous fire.
> Hence to oblivion haste ye troublous times,
> Replete with rapine, feuds, and savage crimes.——
> ——Where Ravage spread distrust and dire dismay,
> Nought now *inspire* but school-boy's peaceful play.
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> page 174.

Art. XIII. *Memoirs of the Rise and Progress of the Royal Navy.* By Charles Derrick, Esq. of the Navy-Office. royal 4to. pp. 308. Price 1*l.* 1*s.* 1806.

THE naval strength of Britain is a subject so dear and so familiar to all our countrymen, that it is almost superfluous to mention its importance. Whatever is valuable in political independence, in civil and religious liberty, in moral character, in physical comfort and existence is inseparably associated with it; since, under Providence, it is the chief, if not the only barrier, against the ambition of our enemy, and the only protection of that vast commerce, which is now identified with the welfare of nearly all classes of Englishmen.

Every attempt, therefore, to draw the public attention to

an object of such great national interest, as the support of the Royal Navy, must be received with great approbation.

The general design of the present work is to give "a distinct and brief account of its rise and advancement to the exalted pitch it has now attained." The author's "principal object has been to shew the state of the Navy as to the number, tonnage, &c. of the several classes of the ships and vessels at different periods; when the naval force was promoted, neglected, or, at least, not augmented; and at what periods, improvements in ship-building were introduced into it." His plan is to furnish an account, from the most unquestionable sources, of the state of the navy, relative to these particulars, under every reign, from the time of Henry VII. The foundation of the Royal Navy was laid by Henry VIII. who constituted the Admiralty, and Navy Office, appointed regular salaries for Admirals, Vice-Admirals, Captains, and seamen. At this time, the sea-service became a distinct and regular profession. This monarch founded Deptford, Woolwich, and Portsmouth dock-yards. At the close of his reign, the whole tonnage of the navy did not exceed 12,455 tons. At the death of Edward VI. it was nearly in the same state, consisting of 53 vessels, of which only 28 were above 80 tons burthen. During the reign of Mary, the navy diminished, but revived under the auspices of Elizabeth. When the Spanish Armada arrived in the Channel in July 1588, there were in the English fleet 34 ships belonging to her Majesty, burthen 12,590 tons, and carrying 6279 men. It appears from the lists, that the largest ships then carried from 55 to 68 guns. In the last 25 years of Elizabeth, the Navy was doubled, and the annual expence of it amounted to 30,000l. At the death of James I. the navy had decreased about ten ships. Charles I. increased the size of the ships, and added eight or ten to their number, which, at the beginning of the civil war, was 42. The author has not been able to give the state of the navy, at the death of this prince, but is of opinion that it was considerably reduced. Great exertions were made under the Commonwealth to restore the navy, which, at the close of the first war with the Dutch, consisted of 102 vessels of all descriptions. "Estimates for the support of the navy were at this time first laid before Parliament, which assented to an annual grant of 400,000l. for the expence of the Navy." At the death of the Protector in 1658, the total number of ships was 157, carrying 4,390 guns, and 21,910 men. Under Charles II. thirty new ships of enlarged dimensions, were added to the navy, but in the short reign of his successor, it decreased six ships.

From the Revolution to the present time, the author has given correct tables, and abstracts, of the state of the navy, at

different periods, shewing the number of ships in commission, their dimensions, tonnage, number of men, guns, &c., and closing with the state of the navy, in October, 1805; when there were 698 vessels in commission.

A large appendix contains, in forty-one tables, abstracts relative to the dimensions of ships, price of building, value of stores, and sundry other particulars important to all who are connected with the business of the Royal Dock-yards.

We consider the work as a valuable depository of facts, on subjects which relate to our maritime strength. To professional men it may prove peculiarly instructive and useful; and to members of the Legislature, it will afford information, which may assist their judgement, on various topics connected with the prosperity of the navy. The volume is ornamented with a print of the *Henry Grace de Dieu*, the large ship built by Henry VIII; and is honoured with a very respectable list of subscribers, among whom we observe many of our first naval characters.

Art. XIV. *A Charge to the Clergy at the Primary Visitation, in the Month of August*, 1806, of the late Right Reverend Father in God, Samuel, by Divine Permission, Lord Bishop of St. Asaph, 4to. pp. 29. Price 2s. Hatchard, 1806.

THE charge before us appears to be the only one which the late R. R. Prelate ever delivered in the diocese of St. Asaph. It contains a variety of matter, some of which is chiefly interesting to the clergy who heard it; but a considerable part of the discourse will be read with satisfaction, by those who are pleased with good sense and liberality, and, especially, who wish to feel as much respect for the Bishop, as they have done for the Scholar. We shall pass hastily over the first part of the charge, remarking only that it complains, with a degree of asperity, of some irregularities subsisting in the diocese of St. Asaph, and especially of the number of curates officiating without license. These are required to appear before the rural Dean, exhibiting their letters of orders, a testimonium of good behaviour signed by three Clergymen, and their nomination to the cure, for the purpose of making the declarations and subscriptions, and taking the oaths, required by law, and obtaining a licence from the Bishop; on pain of being prosecuted in the episcopal court. After stating his determination in some other points between incumbents and curates, his lordship proceeds to notice a curious circumstance, which is not generally known;—that while the Rubric directs the banns of matrimony to be published after the Nicene creed, the Marriage Act (26 Geo. II. c. 33.) requires them to be published imme-

diately after the second lesson. A marriage by banns according to the forms of the rubric, is therefore, as he supposes, invalid, under the law as it now stands, and marriages founded on such an illegal publication of the banns have actually been solemnized, as this charge informs us, very recently. Another irregularity arising from inattention to the Marriage Act is also pointed out; that is, the solemnization of marriages in churches or chapels, erected since Lady Day 1754, or in which previously to the passing of the Act, banns were not usually published. Such marriages are by that statute actually null and void, and the person officiating is guilty of felony and liable to transportation for 14 years.

Offences of this kind had for a long time been unwittingly committed in a town in the diocese of St. David's, and also in Voelas, Denbigh; to prevent unpleasant consequences there and elsewhere, in 1804 Bp. Horsley brought in a bill to render such marriages valid, as had been, or should be, so solemnized before Lady Day 1805; in cases occurring since that time, the regulations of the Marriage Act are still in force.

Having mentioned these circumstances to his clergy, chiefly to shew the impropriety of neglecting to obtain a competent knowledge of those laws in which they are peculiarly interested, the R. R. Prelate, makes some observations on the state of religion in his diocese, founded on the returns of the clergy to circular queries which he appears to have addressed to them individually. The manner in which some of these reports seem to have been constructed, discovers a lamentable deficiency of accurate information. He expresses his satisfaction at perceiving that the persons thus reported as schismatical, dissented from the church, not in *doctrine*, but in *discipline* only. How this sentiment is equally applied to the Calvinistic and Arminian sects, will be seen from the following statement of his opinion on the Creed of the English Church, in which we gladly recognise the enlightened and temperate friend of orthodoxy, strenuous for the essentials of the Gospel, though candid on points of speculative difficulty.

'So far is it from the truth that the Church of England is decidedly Arminian, and hostile to Calvinism, that the truth is this; that upon the principal points in dispute between the Arminians and the Calvinists, upon all the points of *doctrine* characteristic of the two sects, the Church of England maintains an absolute Neutrality. Her Articles explicitly assert nothing but what is believed both by Arminians and Calvinists. The Calvinists indeed hold some opinions relative to the same points, which the Church of England has not gone the length of asserting in her Articles. But neither has she gone the length of explicitly contradicting those opinions; insomuch that there is nothing to hinder the Arminian and the highest Supralapsarian Calvinist from walking together in the Church of

England and Ireland, as friends and brothers, if they both approve the discipline of the Church, and both are willing to submit to it. Her discipline has been approved: it has been submitted to: it has been in former times most ably and zealously defended by the highest Supralapsarian Calvinists. Such was the great Usher! Such was Whitgift! Such were many more burning and shining lights of our Church in her early days, when first she shook off the Papal Tyranny, long since gone to the resting-place of the spirits of the Just!

'Any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland; certainly a much sounder member than one, who loudly declaiming against those opinions, which, if they be erroneous, are not errors that affect the essence of our common faith, runs into all the nonsense, the impiety, the abominations, of the Arian, the Unitarian, and the Pelagian Heresies, denying in effect "the Lord who bought him.' pp. 22. 23.

The learned prelate, in a subsequent part of his charge, laments the want of learning and discrimination, which has been betrayed in some late controversial writings, and warns his clergy against pouring acrimonious and illiberal abuse on Calvin and his opinions, or reviling, under the name of Calvinism, the fundamental principles of Christianity, and of the English Church. His remarks disclose a perfect acquaintance with the difficulties of the subject; and his instructions for reconciling the separatists to the establishment, manifest not only the prudence, but the moderation, and Christian spirit, which should animate every dignitary of our national Church. If the same advice, in the same spirit, were universally given and followed, every real friend of our political and ecclesiastical constitution would have abundant cause for exultation. After exhorting his clerical hearers to preach the pure unmutilated doctrine of the Gospel, a doctrine which shall reach the heart of their flock, and be enforced by their own exemplary conduct, his Lordship gives the following directions, with which we conclude this article.

'From controversy in your sermons, upon what are called the Calvinistic points, I would by all means advise you to abstain. Believe me, they are not the proper subjects for the village pulpit. Mistake me not; it is not my meaning, that you are never to preach upon the subjects of Faith and Repentance, Christ's Atonement, Justification, Grace, the New Birth, Good Works, as the necessary fruits of that Faith which justifies, and the symptoms of the Believer's Sanctification, of the Merit of Christ's Obedience, and the want of merit in our own. Upon these subjects you cannot preach too often. But handle them not controversially, but dogmatically. Lay down the doctrine categorically without disputing about it; taking care to stick close to the Bible, the Thirty-nine Articles, and the Homilies. Let your proofs be texts of Scripture applying immediately to the point in their first and obvious meaning, without the aid either of critical inference, or metaphysical argument. By this method and way of preaching you will never bewilder either yourselves or your hearers; and you will effectually secure the

people against the errors of the Antinomians on the one hand, and of the Pelagians on the other. The Calvinistic doctrine is too apt to degenerate into the one; and the Arminian into the other: but true Calvinism and true Arminianism are guiltless of both.' pp. 25. 26.

Art. XV. *First Impressions*; or Sketches from Art and Nature, Animate and Inanimate. By J. P. Malcolm, F. S. A. Author of *Londinium Redivivum*, 8vo. pp. 285. Price 18s, Longman and Co. 1807.

THIS title is of arbitrary adoption, and its signification is not perfectly clear. We cannot ascertain whether the word *first* is in contradistinction to a second *time* of seeing an object, or to the second *thoughts* that might arise in a prolonged attention to it even at the first time. The short introduction, apparently intended to illustrate the meaning of the title, makes it still more uncertain. But whatever indistinctness there may be in the title, the nature of the book is sufficiently obvious. It is a series of descriptions of what the author found most worthy of his attention, in three recent excursions through several parts of England; the first from London to Dover, the next through Gloucester and Herefordshire, and the third to Bristol and its environs. Occasional narration and conversation are interspersed, and the descriptions are illustrated by twenty beautiful engravings executed by the Author. Respecting the conversations now and then introduced, he says,

'Lest the critic should commit an unpardonable error, by condemning the scenes delineated from animated nature, the author warns him, that they are *from absolute facts*, with the conversations *literally and faithfully* reported, as the interlocutors must acknowledge, should they peruse this work. On this head he is perfectly safe. The only point in which he acknowledges himself vulnerable is his style: that is his own; yet, he hopes, if some condemn it, others will approve." (Advertisement, p. iii.)

As the author appears to be a man of very friendly disposition, very inquisitive research, very accurate observation, and very little parade in his pretensions, we hope he will not experience from any quarter the harshness of criticism, or that if he should, he will be soothed by the consciousness that he has not *much* deserved it. We have been pleased by many of his descriptions of natural scenes, and elemental phænomena, in which we have observed his perception of various circumstances, which not one man in five thousand, in the same situations, would have had attention enough to notice, or imagination enough to combine. And we have not been disposed to censure with any great severity, a certain over-wrought cast of language, which we have had occasion to know it is difficult to avoid, in a hasty delineation of the transient aspects and operations of nature.

We will own, at the same time, that we have been less satisfied, on the whole, with his selection of objects, than with his manner of description. We were soon tired of the very minute and often-repeated details of Gothic and Saxon architecture, furnished by a succession of churches and cathedrals. These are immeasurably too long, unless he had professed to write exclusively for antiquaries, and antiquaries too of one particular class; whose ideas never extend to that venerable and remote antiquity, of which the remains are interesting to every man of taste and reflection, though he may not care a straw about the peculiarities of the structure or decorations of cathedrals and steeples.

If these long details appeared to us tiresome and useless, the case was worse in that part where the author descended so low as to an enumeration of armorial bearings. Could he find no other nuisance in the city of Hereford to soil five or six of his leaves? We turn with loathing from pages dirtied with such jargon as—gules—fess—bendy—bezantee—maunch—saltire—party per pale—galthrope—verry—breos, &c. &c. It is however in this very part, that we are most inclined to suspect our author of a little vanity. It was too much for mortal man, to have acquired the noble science of heraldry, and not seize a fair occasion of shewing it.

As we admire Mr. Malcolm more in his capacity of artist than of author, we should have been glad if the passion for old churches could have been confined within the letter-press, and the exquisite engravings had been all devoted to subjects of equal beauty and interest, with the scenes of Dover and St. Vincent's rocks, with an allowance indeed for one or two of the ecclesiastical edifices. Why was not a view of the romantic Skyrrid given, instead of such an object as Leominster church, or sides of the west door of Leominster church, or sections of windows in Hereford cathedral, or sections of doors in Redcliff church, or the articles in the miscellaneous plate at page 25?

More than half the engravings, however, are equally pleasing by their execution and their subjects. The thorough ecclesiastical antiquary is welcome to prefer, as he probably will, the remaining ones, which we could have spared, that is to say, could willingly have exchanged for different ones, which we dare say the author's drawings of beautiful scenes could as well have supplied. We will now insert a few short extracts.

He mentions a circumstance relating to the perspective of the streets of London, in the morning, in summer, which we are afraid but few of its worthy inhabitants will ever rise early enough to verify.

'Nine tenths of the visitors and inhabitants of this metropolis, are ignorant of its advantages and excellences in summer: indeed I confess myself to have been one of the uninformed till the month of August, 1802. That month shewed me London as it is when cleared of fog and smoke. Long before the house-maid commenced the labours of the morning, or a fire was lighted, I entered the streets, with the first rays of the sun. These lightened the perspective, and enabled the eye to penetrate depths unfathomable at eight o'clock, and shewed retiring houses at distances at which I had never seen them before. The fanciful decorations of shop-windows, doors, and the fresh painted fronts, had each their relief; and the brazen appearance of the gilt names had vanished with the smoke, and now darted with due lustre. I even regretted my rapid passage, and lingered in vision upon the public buildings, tinted with the splendour of a morning sun.' pp. 7, 8.

A far more interesting and magnificent scene was presented to him, on another early morning, at Dover, and is well described in pp. 48, 49.

'The sudden indisposition of a near relation hurried me from this romantic town at four o'clock in the morning. The air was inconceivably clear, the breeze from the sea incredibly exhilarating and sweet; the moon suspended in the midst of the vault above, shone with perfect lustre, and the east glowed with the golden tints of the approaching sun; the sea gently broke upon the beach in soft murmurs, that swelled and became faint as the air wafted on; the green surface caught the saffron gleam; and France lay beyond it as a purple summer cloud. The double glow of the east and the moon, the blended tints of gold and silver, relieved every crag from the chasm behind it, and polished the white chalk that overhung the houses; every thing around me slept, the birds only interrupted the silence of nature. Such was Dover on the morning of August 16, 1802, when peace had disarmed the man-of-war, and discharged the soldier. Has such another morning beamed on its inhabitants and the stranger since? No; the bustle of preparation, and the din of arms have murdered repose like that.'

When signifying his reasons for taking so many architectural subjects for his plates, he predicts one of the most melancholy events that can ever happen in Christendom, "the ruin of all our cathedrals in due course of time, from an uncontroulable cause, a cause that the whole bench of bishops, and the deans and chapters of each respective fane, cannot resist or remove; four words explain my meaning—*indifference in the public.*" (p. 59.) A calculation which he makes of the expense of repairing, really seems to give too much probability to the mournful prediction; happily however for the arts and for religion, but especially for the latter, this irresistible operation of time will be slow, and its final completion distant.

In spite of our veneration for these edifices, we will acknowledge we were almost tempted to wish that the money and labour necessary for keeping them in repair, might be alienated

to another kind of building, when we read the following account. After describing the sublimity of a landscape near Dore, he says,

'But the fore-ground of the picture is the labour of misery, and the fruit of the industry of the wretched peasant. "What, are these huts," I exclaimed, "on each side of the road? Can it be possible that those cases of wood, which emit smoke, are chimnies? What must be the fire that moulders in them and consumes them not?" "You will perceive presently," said my friend. I had now a more perfect view, and found that they were constructed with fragments of branches, stripped from thickets, interwoven something in the manner of baskets, and imperfectly filled or coated by sods and clay, which fell into dust when dried by the sun and shaken by the wind, and poured in a dark stream when the summer shower fell. Through the cracks might be observed broken stools, crazy tables, and straw mattrasses. Each cell contained an aperture for a door; but a grenadier of the Guards, attempting to enter it erect, would almost overturn the habitation. They were situated in those wastes which sometimes border a wide road, little angles, generally sacred to the cottager's sheep, ass, or cow. A few feet at either extremity of the hut were planted with vegetables for the use of man.' (p. 113, 114.)

An ample portion of the volume is occupied by the city and diversified vicinity of Bristol; and we have only to complain, as before, that the old buildings, are too conspicuous in the description. If Mr. Malcolm should again be disposed to make an excursion, with a similar view, we would entreat him to describe it in a book of one character, either directly adapted to the sole gratification of what we should deem a very humble class of antiquaries, or illustrative of such beautiful scenes, and really picturesque and venerable antiquities, as are well known to please men of taste in general.

Art XVI. *The Utility of Academical Institutions to the Church of Christ:* A Sermon preached at Hoxton Chapel, June 26, 1806, before the Supporters of Hoxton College, at their Anniversary. By Benjamin Cracknell, A. M. Minister of Weymouth Chapel. pp. 37. Price 1s. Williams and Smith, and Burditt. 1806.

THE application of the term College, to a Dissenting Academy, we conceive to be improper, and certainly it is injudicious. Some will resist it as an encroachment upon established prerogatives; others will despise it as an affectation of consequence and dignity. In fact, the unauthorized adoption of sounding titles, instead of adding to the fame of an institution, will often go far, with strangers at least, toward discrediting its best-founded pretensions. There is no property which obtains more respect than that unassuming good sense, which, occupying itself in securing substantial advantages, prefers no questionable claims, and asks not to be pompously designated.

The real rank of Hoxton Academy will be far more honourably established, by a view of its actual utility to the Church of Christ, than by the application of a term, which does not always imply the qualities most desirable in such a seminary. We might also suggest, that there are not many young men who think too little of their extrinsic recommendations, or whose self-complacency requires to be stimulated by such an expedient. These and other considerations, have doubtless been weighed by the *Constituents* of this respectable institution, who do not, as we are assured, appropriate the title in question.

Mr. C. has chosen for his text, part of the 12th verse of the 4th chapter of the Ephesians, which, agreeably to the views of some critics, particularly *Doddridge* and *Macknight*, he translates, in the words of Dr. Marshall, thus, *for the fitting out holy persons to the work of the ministry.* We would suggest however, in favour of the common version, that, notwithstanding the version adopted by Mr. C. may be plausibly maintained, and especially by adverting to the observable change of prepositions in the original, yet it seems to give a turn to the Apostle's ideas, less accordant, than the common one, with the strain of the preceding verses, and less supported by parallel passages. For it makes the apostle say, that Jesus Christ gave apostles, prophets, evangelists, pastors, and teachers, in order that they might instrumentally qualify private Christians for the functions of the ministry; in other words, that Jesus Christ made some persons ministers, in order that they might make others such. This, in a certain sense, may be true; but we submit whether the words of the apostle suggest it otherwise than by remote implication. To us it appears, that the apostle, having enumerated various officers in the church, proceeds to exhibit them, not as preparing others to preach, but as uniting and confirming Christians, supporting the credit of the ministry, and thus advancing the interests of the church in general, by preaching themselves. This view is recommended by the consideration, that it directs us simply to Jesus Christ, as the only one that, in the noblest sense, appoints and qualifies Christian ministers, a consideration the more forcible and pertinent, as connected with that illustrious period, during which, both the authority, and the ability to preach, were so obviously derived from the ascended Saviour. But while with a degree of indecision, we submit this statement to the investigation of our readers, we cannot help wishing that Mr. C. had attended, on this occasion, to the following rule, which he has met with in Claude—*Never choose such texts as have not a complete sense.* It might have been as well, also, to

choose a passage, whose import was manifest, instead of one, respecting which we must admit, *Adhuc sub judice lis est.*

Advancing to the discussion of his subject, Mr. C. proposes to consider Academical Institutions in their influence, First, on the character and habits of candidates for the Christian ministry; Secondly, on the Christian church in general. These institutions are forcibly vindicated from the charge, of being unfriendly to the spiritual interests of those who enjoy their literary advantages. Here, we think, Mr. C. might have noticed, with some emphasis, the principal dangers (and they are not slight ones) against which the theological student must be armed; and he might have proved that they originate, not in the nature of such institutions, but in the folly and corruption which pervert them from their proper use. We will further suggest, that in the applauses bestowed by Mr. C. on Academical Institutions, his language will perhaps be deemed rather too strong, identifying, more than the case will allow, *their tendency*, with their actual *effect.*

On the whole, while we could wish, that a sermon on *The Utility of Academical Institutions* had presented a richer vein of thought, profounder discussion, a more lucid order, and a closer and more classical style, we cheerfully acknowledge, at the same time, that in this discourse we meet with many sensible and appropriate remarks on a subject which deserves universal attention; its main argument has our full concurrence, and, to adopt Mr. C.'s expressions, we think it sufficiently clear, that in the administration of Divine Providence, learning has been rendered a powerful auxiliary, in the preservation and propagation of "pure and undefiled religion" in the world.

Art. XVII. *A Sermon preached in St. Patrick's Cathedral, Dublin, July 13th* 1806, *at the Consecration of the Rev. Dr. C. M. Warburton, Bishop of Limerick.* By the Rev. Richard Graves, D. D. &c. &c. &c. 8vo. pp. 42. Price 1s. 6d. Watson, Dublin, Cadell and Davies. 1806.

SELDOM have we enjoyed the pleasure of perusing a discourse on any similar occasion, that exhibited so happy a combination of eloquence and learning, of argument and moderation, as that which Dr. Graves's sermon presents to us. His subject is derived from the last three verses of St. Matthew's gospel. Having first considered the passage as devolving authority and obligation on the apostles, for the government of the church of Christ, in connexion with a standing ministry of the gospel; he urges on his brethren "the unspeakable importance of that religion, the diffusion and advancement of which they are peculiarly called to promote:" and in recommending to them, "fully to expound, and diligently to im-

press, the whole system of revealed truth, the entire counsel of God," he dwells on the text as a proof of the deity of the Son and the Holy Ghost; closing with a practical use of the doctrine, with regard to its influence on the salvation of sinners.

In the first branch of his discourse, Dr. Graves does not, as is too customary, rest the connexion of that authority, which was committed by Christ to the apostles, with the solemn exercise in which he was engaged, on bare affirmation. He enters into proofs that the apostles delegated their authority to others, in the instances of Timothy and Titus. That they could, and did, delegate it to any person, was certainly a point of importance to the preacher's argument: but we augur from his manifest good sense, that he would hardly expect decided opponents to submit, except he also demonstrated the office of an evangelist to have been more permanent than that of an apostle; and to have been local, not moveable like the latter. He takes notice of this objection, (in a note p. 12.) as stated by Dr. Doddridge, in connexion with the distinction which that author endeavoured to establish, between *parochial* and *diocesan* bishops: but we think that it is the latter point only, which Dr. G.'s arguments tend to subvert. The high degree of respect and esteem, which he, at the same time, testifies for Dr. Doddridge, affords a pattern, as rare as it is commendable, of controversial candour and benevolence. He does not indeed scruple to acknowledge, that "the sentiments and almost the words" of one of his paragraphs, are adopted from that excellent writer's sermon "On the temper and conduct of primitive ministers."

We abstain from farther remark, in order to gratify our readers with a specimen of the author's mode of practical application, from the close of his discourse.

"To impress a due sense of the strictness of Christian morality, amidst a dissolute world: to teach men to curb all emotions of pride and revenge, where to indulge them is praised as dignity and spirit; to teach them to be sober, and temperate, and chaste, where splendid luxury is admired, the excess of criminal indulgence applauded, and licentiousness practised without shame and tolerated without reproach: to excite a lively and fervent piety, in opposition to the lethargic influence of general carelessness and irreligion; to inspire an ardent emulation in imitating the excellence of that JESUS whom we adore, and in seeking with singleness of heart the approbation of our GOD, in the entire system of our lives, whatever sacrifices of power or pleasure, obedience to his heavenly will may cost us: to teach men to rise superior to the sneers of the worldly-minded, the scoffs of the infidel, the temptations of interest, the seductions of pleasure, and the torpor of indolence: to teach them to move forward, humbly, steadily, unwearied, unseduced, unterrified, to move forward in the narrow way, and to the strait gate, that leadeth to eternal life; in the way of inflexible

integrity, unaffected piety, active benevolence, and calm resignation, notwithstanding the temptations, the vicissitudes, the erroneous principles, and the contagious examples of a corrupted world. All this, my reverend brethren, it is our duty to teach, and thus to premonish, if we would fulfil the injunction of our divine Lord, 'and teach men to observe all things whatsoever he has commanded.'

"These sound principles, we are called on to inculcate, not merely by our doctrines but by our examples, that not only by our lips, but our lives we may glorify our God: lest* 'While we preach to others, we should ourselves be cast away.' Oh! my friends, if the inspired apostle, St. Paul, felt this awful apprehension, notwithstanding all the inspiration with which he was enlightened; all the miraculous powers with which he was endowed; all the success of his labours in the dissemination of the Gospel, and all his sacrifices of every earthly good, Gracious God! how strict should be our scrutiny into our hearts and lives, how incessant our circumspection, how deep our humiliation, how unwearied our efforts to improve, not only others but ourselves, to purify our own motives, to check our own wrong desires, quicken our exertions, kindle our zeal, and enlarge our benevolence? Oh! should it be found, that like pillars gilded over, but at the heart unsound, we only appear to adorn and support the sacred edifice of the church of Christ, while in reality we incumber and endanger it, how shall we escape that fearful hour, when every man's† 'work shall be made manifest;' for, says the Apostle, 'It shall be revealed by fire,' that fire which will brighten and purify the solid ore, but consume the worthless dross with flames unquenchable. For which awful hour, do thou, oh God most holy, oh Lord most mighty, do thou prepare us; for thou only knowest the hearts of all the children of men."

This discourse is dedicated to the Archbishop of Cashel, at whose request it was published.

Art. XVIII. *The Spirituality of the Divine Essence:* A Sermon preached before the associated Ministers and Churches of Hampshire, Sept. 24, 1806, and published at the united Request of the Minister and Congregation of Fareham, where it was delivered. By John Styles, (West Cowes) pp 44. Price 1s. Williams and Co. 1806.

WE have rarely been so much pleased with the sermon of a juvenile preacher; Mr. Styles's venerable hearers, we think, had little reason to regret that it "devolved upon him to begin anew the system of Theology." His exordium, short as it is, we deem worthy of notice; it is strictly appropriate, and, without any unnatural effort, impresses and attracts the attention.

Under the head of *explaining the doctrine*, Mr. S. adduces from Charnock, Saurin, and others, some of the most forcible arguments in its defence, and distinguishes the Infinite Spirit from all others, by his *eternity*, *self-sufficiency*, *immensity*, *simplicity*, *omnipotence*, *omniscience*, *immutability*, *holiness*, and *benevolence*. We doubt whether it was expedient to extend this division in such a manner, especially as these attributes are ad-

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* 1 Cor. ix. 27. † 1 Cor. iii. 13.

duced, 2dly, in conjunction with the marks of design, and with the declarations of scripture, to *establish the doctrine*. The arguments, in this part of the discourse, are urged with great force and ability. The author is fully convinced of the immateriality of the human soul, but he is also aware that its proofs are not so unquestionable as those which apply to the spirituality of the Deity. Whatever doubt there may be that matter is essentially incapable of thought, it is evident that it is not essentially intelligent and active. But the Deity must be essentially intelligent and active. Every being which does derive its powers from organization, is a work of art presupposing an artist who does not.

The discussions in this part should have been more enlarged, at the expense of the first division; but this would have rendered the discourse still less suitable *for a mixed assembly*. It was difficult, we own, to treat such a subject properly in a sermon on such an occasion; Mr. S. deserves our esteem, for the modesty with which he acknowledges the difficulties of the subject, and the imperfections of the sermon; his general success, however, is creditable to his talents.

The 3d head, designed to *exhibit the importance of the doctrine*, represents it as affording exalted ideas of the divine perfections, tending to the destruction of idolatry, and prescribing the nature of acceptable worship. Under the 4th division, *enforcing the improvement of the doctrine*, Mr. S. mentions, with increased freedom and animation, the influence it should possess over an assembly of worshippers, the terror it should strike into the heart of a hypocrite, the effect it should produce on human conduct, the consolation it affords to the Christian, the sufficiency of God alone to gratify the desires of the soul, and the value of a Redeemer, the image of the Invisible God, who hath exhibited and declared him unto us. These considerations confound spirituality with omnipresence and the other divine attributes; but to this we are not disposed to object.

Our limits preclude any considerable extract from this interesting discourse, and we quote the following paragraph, rather to excite our readers to peruse the whole sermon, than to satisfy that curiosity which it will sufficiently reward.

'If from this moment *thou* shouldest be followed through every avenue in public and in private, when thou art walking in the fields, conversing with thy friends, transacting thy business, or gratifying thy lusts, if from this moment thou shouldest be followed by a mysterious stranger;—if he were constantly with *you*, preserving an awful silence, witnessing your every action, following you even to the recess of iniquity, not as a companion in guilt, but as a severe inspector of your conduct: would not you be alarmed, would not the sight of this mysterious unknown, wherever you were, fill you with uneasiness;—would it not lead you to more circumspection of behaviour; though it would not

cure your love of sin, would it not deter you from the practice of it? But suppose this person were familiarly acquainted with all your wishes, with every imagination of your heart, what would you do? Whither would you go? Perhaps exasperated at length, you turn to bid the officious stranger defiance. But suppose at that moment of your impotent rage he assume the appearance which struck Saul of Tarsus to the ground; suppose he at once appeared bright as the sun, and terrible as an army with banners; would not the joints of your loins be loosened? would not your knees smite one against another? But what I have supposed is actually the case; the invisible God follows you, he is the mysterious stranger, he knows thy down-sitting, and thy up-rising; and hast thou been resisting him? hast thou been trampling on his laws? then he is thine enemy, an omnipotent enemy constantly behind thee, armed with the sword of vengeance: O, sinner, he may strike, his patience may be wearied: what wilt thou do if his wrath be kindled but a little;—unhappy man! thou canst not escape—there is but one expedient—"acquaint now thyself with him, and be at peace." The God who is a spirit, is also merciful; "God is love," he pities thee, he has long sought thee in kindness. Thou hast made him a stranger, he is now waiting to be gracious; he offers thee pardon; "Now is the accepted time, now is the day of salvation."

Art. XIX. *The Dangers of the Country.* By the Author of War in Disguise, 8vo. pp. 227. Price 5s. Butterworth. 1807.

Art. XX. *New Reasons for abolishing the Slave Trade;* being the last Section of a larger Work now first published, entitled The Dangers of the Country. pp. 67. Price 1s. 6d. Butterworth. 1807.

THE idea of danger, in any case, is, strictly, an estimate of the supposed evil, divided by the probability of its occurrence. It is therefore evident, that even the *certainty* of a small evil, may be far less important, than a small chance of incurring a very great one. Where the chance, however, is either small or indefinite, we have lamentable proof every day that mankind are disposed to neglect the possible evil, though its magnitude should be infinite. This apathy, with regard to the welfare of Britain, our patriotic author earnestly deprecates, and labours to dispel. The probability of invasion, and still more of conquest, by a French force, *may be* comparatively small; but if there be a possibility, an assignable chance, of either event, the nature of its consequences should be distinctly understood, that the danger may be duly appreciated, and the efforts to prevent it may not be disproportionately feeble. A time like the present, is no season for frivolous security, with respect to the chance, or stupified terror, with respect to the calamity; the interval between the menace and the blow, demands vigilance, prudence, and vigour; and he is the genuine patriot, who rouses to foresee, who instructs to avert, who animates to repel, the horrors which yet threaten at a distance. "Oh for that warning voice," might be the motto for this eloquent

pamphlet; whose object is to fortify the public mind against that lethargic indifference, which has so often closed the eyes of a devoted nation, and, even in the crisis of difficulty, unstrung the sinews of resistance.

With this view, the author has drawn a most impressive and awfully accurate picture of the ruin, which must result from the events which he presumes to be possible and not very unlikely; and in thus describing the dreadful magnitude of those evils, which are vaguely conceived, or inconsiderately depreciated, he has provided the strongest inducements to undertake vigorously, and endure with patience, the toils and hardships which constitute the means of safety. This prospective representation is divided into several sections: the usurpation of the throne—the overthrow of the constitution—subversion of liberty and laws—destruction of the funds and general ruin of property—extent and effects of exactions—merciless and lawless government—subversion of religious liberties—corruption of morals. These various parts of the sketch are filled up with a force, a fidelity, and a warmth of colouring, which no detached paragraph can adequately represent to the reader. We confess it has highly interested us; yet we have sometimes wished, that the scenes had been depicted in a style more chaste and sober, yet equally bold and distinct. Where some decisive action is to be instantly consecutive, it may be well to stimulate the passions; but in cases which allow time to recover from this excitement, the faculties relapse into listless debility, despise the intoxication, and sometimes loath the cause of it. We do not condemn the tone of exaggeration and rhetorical vehemence because the effect will be too powerful, but because it will necessarily be transient. If there are persons whom it will rouse to feel and fear, those are exactly the persons on whom such an influence is become necessary. We see no harm in the diffusion even of alarming truth, among the giddy and indifferent; invasion and conquest are not the more probable because their consequences are truly represented as terrific; on the contrary, to pourtray the evil accurately, is to reduce its probability, by calling into active operation every moral and physical resource to avert it.

In a few minute particulars of this general calamity, we have thought the author had imprudently assumed some questionable positions. There are miseries enough to apprehend, without supposing that a victorious enemy would endeavour to establish popery in this country, and subvert the protestant faith. What ground is there to expect it from the fate of any of his victims? or from the treatment which the protestants have met with in France? Without presuming any thing in favour of Napoleon's personal religion, we see no reason to think that he

is a bigot to any creed, even to the creed of infidelity. Infidels, it is true, have always shewn more tenderness toward superstitions which they despised, like those of popery and paganism, than to any system of religion which pretended to be rational; but we do not believe that this lawless and ambitious warrior, is an enemy to Christianity. Frederick II. was a man of far more dangerous character: yet even he was too wise to persecute for religious opinions.

Our moral estimate, however, of this extraordinary man, may not reach higher than the Author's; we warmly recommend the description of Napoleon, to his enemies, as a feast, and to his friends, if he has friends, as a medicine. Having happily described the character of Toussaint, our author exclaims—

'Who that ever pretended to the appellation of Great, except the vile Bonaparte, could have torn such a captive from his beloved family, and thrown him into a dungeon to perish!! A Cæsar or Alexander would have honoured, a Timur or an Attila would have spared, him; but it was his hard lot to fall into the hands of an enemy, who adds to the ferocity of a savage, the apathy of a sceptic, and the baseness of a sham renegado.

When we add to this want of every generous and elevated sentiment, the numberless positive crimes against humanity, justice, and honour, by which Napoleon is disgraced, it seems astonishing, and is truly opprobrious to the moral taste of the age, that he should still find any admirers.

Let us distinguish and revere the appropriate justice of Heaven. We would have morals without religion; and God has sent us ambition without dignity in return. We admire talents more than morals; and he has chastised us by means of a mind born to illustrate the pestilent effects of their disunion. We have rebelled against him, by opposing publicly to his laws the idolatrous worship of expediency; and he has put the scourge into a hand which dishonours, while it chastises our proud and boastful age.' pp. 103—105.

The second part of the pamphlet is devoted to an investigation of the means, by which these calamities are to be averted. The author avows his disapprobation of the late sincere, we believe, but unsuccessful effort of the British Government to negotiate a peace; not that he is a friend to war, not that he is a haughty asserter of the *honour* and *glory* of Britain in the terms of pacification, but that he conceives a *safe* peace, in the present state of Europe, to be utterly impracticable. His objections to any treaty with Bonaparte, are, "that it will enable him to prepare new means for our destruction;—it cannot abate his inclination to use them;—it can bring us no security whatever against his pursuing a hostile and treacherous conduct towards us." On the other hand, there are some obvious questions which the author will be expected to answer; have we not tried war long enough? can we promise ourselves better success? shall we continue to maintain a defensive war at mod-

culable expense, while our enemy is making conquests at the cost of the vanquished? To this it is replied, If the continent be lost irrecoverably, we may well look to the security of Britain; peace affords us no hope of redeeming the one, or protecting the other. Whatever be the financial difficulties of war, a peace cannot prevent them; a peace in which it would be madness to disarm, and in which our commerce must be ruined. The increase of such a power as that of France is not so much to be feared, as its consolidation. "The momentum of the vast machine, even on its present scale, is more than we can hope finally to resist; but every enlargement of its dimensions, and multiplication of its intricate movements, increases its tendencies to interior derangement, and therefore, without adding to our immediate peril, improves our chance of escape."

The author proceeds to point out four principal means of defence, *military vigour*, *patience*, *unanimity*, *reformation*. His notice is mostly confined to the first and last of these particulars, and his speculations on each will be found important and highly worthy of attention. He believes, with great reason, that the successes of the French are to be ascribed in a considerable measure to the juvenility of their troops; "they have wisely turned war, (as he observes) from a minuet into a race; for they are sure that their veteran enemies will be first out of breath." It is therefore recommended to promote, in the most vigorous manner, the enlargement of the irregular force, by the enrollment chiefly of young men, and to compel the attainment of far greater discipline and expertness, than have hitherto been general. There is another consideration in military matters, which is so common among the people of England, that we are surprised it should be so much overlooked by her statesmen, and even by our author:—Of what description are the *officers* of the British Army, and especially of the irregular force? What kind of education do they receive? What are the qualifications for obtaining a company and a regiment? Their bravery is never disputed; of this their passion for duels, in courageous defiance of divine and human sanctions, is a notable specimen; but is the expertness of an engineer and a tactician, as easily acquired, or even as carefully sought, as that of an excellent shot?—But considerations of this nature, important as they are, even to such ignorant querists, belong less to the critic, than to the war minister.

We therefore pass on to a very different discussion,—a discussion, which, as might be presumed, we perceive, with no small satisfaction, in a political pamphlet. Leaving all other branches of reform to other advocates, our author proclaims the Slave Trade to be one of the most awful symptoms of national

danger, and urges its abolition, to propitiate Divine Mercy, as one of the most efficacious means of defence. These "New Reasons," are published separately, in order to obtain more distinct and immediate attention to this topic. Not satisfied with a simple recognition, or assumption, of the principle, that nations are treated in the dispensations of Providence, as responsible bodies, (for on this his arguments are obviously founded) he exhibits a forcible proof and application of that principle.

'Never, to be sure, can phænomena more strikingly support any hypothesis of this kind, than the dates, the nature, and the extent, of our public calamities, the opinion that they are providential chastisements for the slave trade.—A guilty, though highly-favoured people, are called upon to renounce a criminal and cruel, but long-established practice, as repugnant to the laws of God.—They hear—deliberate—disobey. While they still hesitate, a tremendous scourge is weaving for them in a neighbouring land—the moment they actually disobey, that scourge commences its inflictions.——

'The abolition of the Slave Trade was first virtually refused by Parliament, in April, 1792. Immediately, we were engaged in those stormy contentions within the realm, and those disputes with France, which soon terminated in the last calamitous war.——In February, 1793, the House of Commons more openly and clearly declared against reformation, by postponing for six months a motion made by Mr. Wilberforce, for going into a Committee on the Slave Trade; which was in effect to refuse even the gradual abolition voted in the preceding year.—In the same month, a sword was definitely drawn, which was not during nine years returned to its scabbard; and which is now redrawn, perhaps to be sheathed no more till England has ceased to exist.—Within that period of six months, during which the claims of justice and mercy were contemptuously adjourned, events took place in France, fertile to us of unprecedented evils, as we already feel; and perhaps decisive of our fate.

'We have since gone on in the same path, rejecting motion upon motion, and bill after bill, upon the same obdurate principles; and a chastising providence has kept pace with our temerity; heaping misfortune on misfortune, and adding danger to danger. As we multiplied and aggravated the impious crime, God multiplied and aggravated the punishment. Treason, famine, mutiny, civil war, the loss of our specie, the sale of our land tax, the enormous growth of our national debt, the intolerable pressure of taxation, the discomfiture of our military enterprises, the destruction of our armies by disease, the deplorable ruin of our allies, the stupendous exaltation of our enemies; these and other plagues followed, like those of Egypt, in a rapid succession, upon every iteration of our refusals to obey the voice of God, by renouncing the execrable Slave-trade.

'We obtained at length a breathing time of peace; but we were still contumacious to the behests of the Almighty; for such, I dare to call the plain demands of justice and humanity. He sent us therefore a new war; and tremendous have been its events.

But while Britain has engrossed the greatest share of this traffic, have not other nations suffered far greater misfortunes? This very objection leads to some striking confirmations of principle.

'I am relieved (says our excellent author) from the necessity of suggesting a probable cause of provocation on the part of Austria, Prussia, and Russia; since the striking retaliation which two of those powers have already met with, for their injustice and cruelty towards Poland, seems of late to have made a strong impression on the public mind.

'Poland was, like Africa, impiously destroyed upon pleas of political *expediency*.—That idolatrous principle, that grand heresy of the age, which strikes at the very foundation of the whole edifice of morals, and insults the Divine Lawgiver, by arraigning the wisdom or goodness of his institutions, was the alleged defence of three mighty Sovereigns, for an avowed violation of justice.—They threw down the gauntlet to Omnipotence; and his vengeance seems to have taken it up.' pp. 217, 218.

But the other nations!—Louis XVI, in 1784, distinguished himself from his predecessors, and his contemporaries, by extraordinary exertions to increase the trade of the French in human sufferings; by bounties offered on *every ship employed*, and *on every slave imported*, "300,000 human beings, it is computed, were led into captivity by the direct instigation of the government, which was soon after so terribly chastised." Spain, in 1789, deliberately pronounced that the trade should be carried on; her share has been comparatively moderate, both in the crime and the calamity. Holland resolved, in 1788, "*that every means should be employed to promote a speedy enlargement of the Slave Trade*;" 250,000 guilders were voted to the West India Company, and several encouraging regulations adopted; these were limited to six years; "and God prescribed nearly the same limitation to the commerce, the liberty, and the independency of Holland." Portugal, at the same time, was increasing her share in the Slave Trade—but not by the direct interference of her government; she has felt but little of the scourge. On the other hand, how surprisingly have the United States increased in power and prosperity!—it is the only nation that has endeavoured to free itself from the common guilt, and every State but one, in that Union, has long since refrained from the blood of the innocent. Such is the result of this very striking examination of coincidences. Britain has not *yet* received her proportionate retribution. But when she views the fate of others, when she considers her own transcendant guilt, when she descries the fiery rod which *is* prepared, though not yet exercised against her—has she nothing to fear? She *is* threatened, in the consequences of invasion, with that full amount of punishment, which she has deserved.

We rejoice (and it must have been the occasion of gratitude and triumph to our author and thousands more) that since the publication of this animated and brilliant appeal to the "justice, humanity, and sound policy" of Parliament, the House of Peers has reclaimed its title to those distinctions. Already have we exulted over the fall of the sanguinary monster; for we cannot still think so meanly of the representatives of the British Commons, as to suppose they will now intercept the blow of final extinction, that they will revive the dying vampyre of our moral, commercial, and political interests, and defy the thunder of Heaven, by embracing its destined victim.

But while the continuance of the Slave Trade must subvert all the hopes of safety,—will the Abolition avail to establish them? We cannot expect impunity without reform; can we expect it from reform?—even if that reform be extended to our multiplied national crimes? There is an evident difference between nations and individuals, in their relation to the divine government, as there is for the former no futurity and no redemption; yet since there is so great an analogy, who will dare to affirm that a nation shall cancel its black arrear of guilt, by simply ceasing to increase it? Reforms extorted by fear, or suggested by policy, *may fail* to conciliate the protection of Providence; but a continuation in sin *must ensure* its indignation. Confidence *without* reform,—a fast without contrition—what are they but impious hope and blasphemous mockery. How many such hopes have been expressed, and such fasts observed! How repeatedly has the most happy, flourishing, civilized, evangelized nation on earth, knelt professedly in supplication to the insulted Majesty of Heaven, her hands still reeking with murder, still clasping audaciously a golden Moloch to her bosom * !

We most anxiously wish, that political reforms may be accompanied by moral reformations; and that Divine Protection may be implored as a grant, not expected as a purchase:—yet we remember that every public crime abolished, is an impediment to mercy removed; a statesman, therefore, like Mr. Wilberforce, or a writer like Mr. Stephen, who denounces public crimes as traitors to the State, performs a duty whose value no mind can estimate; he deserves the noblest of earthly rewards, the gratitude of his country,—he will obtain the sweetest, the gratulations of his conscience.

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* We stop the press to congratulate our country on its deliverance from the shame of repeating this awful spectacle; the decisive victory of the cause of Liberty, Humanity, Policy, and Religion, in the House of Commons, Feb. 22d, is as glorious as a final triumph.

Art. XXI. *The Sick Man's Employ;* or, Views of Death and Eternity realized; occasioned by a violent Fit of the Stone. To which are added Devotional Exercises for the Afflicted. By John Fawcett, A. M. 12mo. pp. 136. Price 1s. 6d. bound. Button and Son, and Suttaby. 1807.

THIS is a new edition of a little volume first published many years since; and we depart from the general rule, of confining our attention to contemporary publications, out of respect for a veteran in the service of religion, whose labours in several departments of public instruction, we have reason to believe have been extensively useful. A portion of that usefulness we can have no difficulty in ascribing to the small but excellent performance before us. Being occasioned, as the title mentions, by the author's own severe afflictions, it has that forcible and accurate expression of feeling, which is not easily imitated by even the most serious person, writing with the same intention, without having experienced oppressive pain and the apprehension of approaching death: the kind of composition that springs from piety and rhetoric, can seldom rival, or strongly resemble, that which is the result of piety and suffering. It compresses within a very short space the principal topics both of alarm and consolation, presents them in a simple and striking manner, and is equally adapted to assist the devout reflections of the sick, and to inform those in health, what are the thoughts of serious men when they are languishing in pain, and believe themselves dying.

Plain Christians, who amidst their religious enjoyments experience a mixture of melancholy sentiments, will not, in reading this little work, be mortified and distressed by a strain of uninterrupted and almost poetical rapture, which some writers have aimed to express, and some pious men have undoubtedly been privileged to realize, but which it is too possible may sometimes have checked the consolations of good men in their afflictions, by exhibiting such an uncontrouled exultation of feeling, and such a scenery of imagination, as they were conscious they could not attain. In these meditations they will find animated confidence so tempered with cautious reflection, that they will be gratified in seeing an example of that pitch of consolation and assured hope, which their occasional gloomy moments will not prevent them from confidently aspiring to reach.

It was essential to the design of the work that the language should be perfectly plain; but it is also natural and spirited.

The latter part consists of devotional exercises, very properly cast into short simple passages; some of them are the identical expressions of eminent Christians in the prospect of death. Here is added, a pleasing account of the sentiments and conduct of an amiable young lady, whom the author repeatedly visited in her last illness, concluded by an elegiac tribute to her memory.

We would particularly recommend this work to the many estimable persons, who make religious admonitions, and a present of some serious writings, a part of their benevolence in visiting the sick.

Art. XXII. *Further Evidences of the Existence of the Deity*, intended as an humble Supplement to Archdeacon Paley's Natural Theology. By George Clarke, Isleworth. 8vo. pp. xvi. 46. price 2s. Faulder. 1806.

IN the preface, which is nearly half as large as the whole work, the author informs us, that he had written the following arguments for the existence

of the Deity from the adaptation of the sexes, before he had seen Archdeacon Paley's Natural Theology. Finding that this evidence was noticed as unanswerable by such a reasoner as Paley, Mr. C. determined to give the argument to the public in a more expanded form than was consistent with the archdeacon's plan. It is against the contemptible sophistry of Mirabaud, in his *Systeme de la Nature*, that this pamphlet is directed. After noticing the difficulty which atheists must find in determining whether man was formed before, during, or after the fortuitous concourse of atoms which produced the wondrous symmetry of the universe, Mr. C. attacks Mirabaud's assertion, "that man was born male and female."

He argues with great force, that though it is improbable that one animal of any kind should be accidentally formed, yet it is more than doubly improbable that another of the same species, but different sex, should, without design, be produced, as exactly answering the purpose of reproduction, as the most consummate wisdom could have contrived. The difficulty and improbability increase by geometrical proportion, if we transfer our attention to the numberless different animals which must be thus accidentally formed, and then accidentally matched. But we think this is almost useless labour: for the man who is so basely credulous as to admit the self-existence and voluntary motion of atoms, and the possibility of their constituting one single organized and intelligent being, may deny whatever else he pleases. This life affords too much employment for us all, to allow of devoting one moment to the cure of a maniac, by treating him as *compos mentis*.

Mr. Clarke's pamphlet, however, may have its use; his labours in the cause of the common-sense, virtue, and happiness of man, demand our approbation.

Art. XXIII. *Sacred Hours;* or Extracts for private Devotion and Meditation: comprehending the Psalms, arranged and classed under various Heads, together with Prayers, Thanksgivings, Hymns, &c. &c. principally selected from Scripture, the whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement: 2d Edition, with Additions. Two Vols. 12mo. pp. 730. Price 12s. extra Boards. Faulder. 1806.

"THE plan of this little work, never supposed a selection of *Beauties* from the Sacred Volume, but the combination, under appropriate heads, of dispersed texts and passages, on the most important branches of moral duty, and practical piety." It appears from this sentence that the author was duly aware of a probable ground of objection to the work which *she* had compiled; and if that objection be valid in itself, this explanatory remark cannot impeach it. It might excuse the author from any improper design, but could not clear the work from a radical fault in its practical tendency. If we thought that these volumes, by selecting and arranging some of the devotional parts of Sacred Writ, would induce the reader to neglect the original, we should earnestly deprecate their extensive circulation; but such an effect is by no means necessary, nor we think probable. It contains so much that is truly devotional, that none but a serious and conscientious reader will endure the perusal; and such a reader cannot fail to remember, that *all* scripture is given by inspiration of God, and is *all* profitable in different ways and in different circumstances. We fully approve the motives of the compiler in omitting all the New Testament, except a few passages that are classed under the head of prayers; to select

would be to deface, where all is invariably and indispensably important. The first volume contains Prayers, Thanksgivings, &c. selected from the Old and New Testament, and from the Apocrypha. The insertion of selections from the Apocrypha we do not censure, because they are at least as unexceptionable as the prayers of Sir W. Jones, and Dr. Johnson, which follow; but we strongly protest against the *intermixture* of the Apocryphal, with the Canonical Scriptures. After the Occasional Prayers from various authors, (many of which, however, are such as devout heathens might write, and have written,) follow portions of Scripture, arranged and classed under various heads for instruction and meditation; here again we are much displeased at seeing the Son of Sirach ranked with Job and Isaiah.

In the second volume, the Psalms are inserted entire, classed under different heads, "as well as their varied matter would admit." The remainder of the volume is occupied with 'Hymns and Pious Addresses to the Almighty.' Many of these are rather moral than evangelical, as the reader will suppose, from the compositions of Mrs. More, Mrs. Carter, and Mrs. Barbauld, Langhorne, Dryden, Young, and Cowper, being classed indiscriminately together.

Art. XXIV. *Hymns* by the late Rev. Joseph Grigg. 12mo. pp. 23. Price 6d. Rivingtons. Baynes. 1805.

THE best Hymns in this small collection, which consists of but nineteen, are probably known to many of our readers. One of these is here printed as the XIth.

"Behold a stranger's at the door!
He gently knocks; has knock'd before," &c.

the other as the XIIth.

"Jesus! and shall it ever be,
A mortal man asham'd of thee!

The latter, especially, is a very pleasing effusion of a devout heart; and if this collection contained many such verses as the following, we should be able to announce it with much greater commendation.

"Asham'd of Jesus!—Yes, I may—
When I've no sins to wash away,
No tear to wipe, no joy to crave,
No fears to quell, no soul to save."

The literary merit of the hymns, in general, is very inconsiderable; but the pious views and feelings which they disclose, will appear to many a sufficient recommendation. Yet we should be very glad to see, among modern devotional compositions, more imitations of Cowper, and of Watts's best manner; we might then venture to open a volume of hymns, without first laying aside the principles of criticism.

Art. XXV. *The Power of Religion on the Mind*, &c. By Lindley Murray. Thirteenth Edition, improved. 12mo. pp. 316. Price 3s. 6d. bound. Longman and Co. Darton and Harvey. 1807.

HAVING briefly recommended this very useful work in our second volume, p. 308, we should not have judged it proper to mention another edition of it, but for the pleasure of remarking, that an omission which we there pointed out as a defect, has since been supplied by the

author. He has introduced into the present edition, some account of the protomartyr Stephen, and the apostle Paul, which form suitable links in the *catena* of religious biography, between holy men of the Old Testament and those of the Christian Church. We think it possible that he might also have adopted our hint respecting Peter and John, if a mistake of the press had not made nonsense of that part of the article. It was their "perseverance" under persecution, not their "preservation," that was designed to be suggested as a striking instance of the "power of religion on the mind."

Beside the addition above mentioned, we observe, that the venerable Bede, and Bernard Gilpin, have been newly inserted in the author's catalogue of Christian worthies; and that his sketches of Lord Bacon, Judge Hale, and some others, have been enlarged. An alphabetical Index to all the characters described, is also very properly supplied.

Art. XXVI. *Reading Exercises for the Use of Schools;* being a Sequel to Mavor's Spelling Book, and an Introduction to the Class Book, Speaker, Reader, and Pleasing Instructor. By the Rev. David Blair. 12mo. pp 211. Price 2s. 6d. bound. Phillips. 1806.

MANY of the lessons in this book may be profitably read by children; and we do not perceive any that can be deemed of injurious tendency. The plan of prefixing to each lesson a list of difficult words, properly divided, after the manner of Brown's Testament, appears to us judicious. Of the original poetry, if avowed plagiaries can be so called, we need only say that it is harmless. The lessons on Natural History are illustrated with wood cuts, some of which are well executed. The volume is closed with a short dialogue on the Festivals and Saints' Days of the English Church, extracted from the well-known works of Robert Nelson.

Art. XXVII. *A Letter to Samuel Whitbread, Esq. M.P.* Containing some Remarks on the Poor Laws, leading to a Description of the *peculiar* poor Situation of the Hamlet of Mile-End New-Town, Stepney. By the Rev. John Cottingham, 8vo. pp. 30. 1807.

WE heartily wish Mr. Whitbread may have humanity enough to read these pages without disgust, and sagacity enough to understand them. The only service they appear capable of performing, is that of hinting to him that the hamlet in question is in great distress, and exciting him to make inquiries concerning it; for the amount of information is extremely inconsiderable, and, little as it is, must be laboriously distilled from some of the crudest and most ungrammatical sentences that we ever happened to meet with.

We have great pleasure in observing, that Mr. Whitbread is preparing to bring the whole system of the Poor Laws before Parliament, and that the education of the young forms a prominent feature in his proposed reform.

Art. XXVIII. *Advantages of Russia in the present Contest with France,* with a short Description of the Cozacks. 8vo. pp. 65. Price 2s. Jordan and Maxwell. 1807.

WE understand this small pamphlet to be the production of a Russian gentleman resident in this country; its execution bespeaks considerable proficiency in our language; but we wish it had contained a little

more information, and a little less rhetoric. Having celebrated the praises and victories of Suwarow in rapturous strains, charged the Austrian Cabinet with treachery toward that Great Destroyer in Switzerland, blamed the Emperor for his folly and panic in signing an armistice on the field of Austerlitz, and vindicated the honour of the Russian standard, he states that the Commander of that army is *absolute*, and the soldiers are *loyal*, *incorruptible*, *physically superior* to the French, and from religious principles of duty, *incapable of yielding*; *ergo*, they will beat the French. His speculations are cheering enough, and just at this crisis will probably find readers.

GERMAN LITERATURE.

Art. XXIX. *Sketch of Literature in Germany.* Translated from the Letter of a learned Professor.

CLASSICAL literature apparently continues to be cultivated here in Germany, with the same ardour as formerly. Every Leipzic fair still produces at least twenty editions of ancient Greek and Roman writers, some containing all the works, others only select pieces of the respective authors. Whether these are destined merely to answer the purpose of fashionable furniture for our book-shelves, or whether they are actually read in the original languages, by those who purchase them, (since the practice which formerly prevailed of printing the Latin version at the side of the Greek text, is now entirely out of fashion among us) I am not able to decide. But this, however, is certain;—that no country in Europe possesses so many schools in which the ancient languages are taught; that no country contains such a multitude of head-masters, under-masters, and ushers of academies, as Germany. This alone may serve, in some degree, to account for the sale of so great a number of editions of ancient classics, as appear at every fair. But, besides, I will presume to believe, that this species of literature is actually diffused among us, more widely than the mere supply of scholastic demands would suppose. Our principal Gymnasium has generally near a hundred pupils, of whom at least two thirds have learnt Greek, and all of them Latin; even in these higher classes, they continue to prosecute the study of both these languages by reading the ancient authors. All the scholars who are designed to study divinity, law, or physic, persevere in their Greek and Latin studies at the university; many also who are intended for the mercantile professions, have begun of late to pursue both languages beyond the mere acquisition of their elementary principles.

Voss, the poet, still proceeds in his translation of the Ancient Poets into German; or, to speak more correctly, into his own language; for the idiom which he uses is scarcely to be called German, in the inflections, which he forces upon it, however classical in its individual words. His Horace is execrable; so entirely has he defaced the characteristic urbanity and sweetness of the Roman poet, by his uncouth phraseology. The harmony of the German versification, as Voss manages it, is unique. His translation of Hesiod has the appearance of a burlesque—the unassuming simplicity of that ancient poet is metamorphosed into such a bombastical composition of Old-German and Un-German phrases, intertwisted into those distortions of language, in which Voss so greatly delights.

Two translations of Tacitus into the German have been offered to the public. One of them is by Mr. Wolkmann; but to judge from the specimens which he has exhibited, he certainly does not understand the Latinity of Tacitus; and he has even incurred the suspicion of not understanding Latin at all. The specimen of the second translation affords room to hope for something better. It expresses the sense of the original more accurately, and in a much purer style, than that of Mr. Wolkmann, who does not hesitate to use such violence with the language, that a German will scarcely recognize it for his own.

Art. XXX. *Phædri Fabularum Æsopiarum Libri Quinque. Varias Lectiones & Commentarium perpetuum adjecit J. G. S. Schwabe. Accedunt Romuli fabularum Æsopiarum libri quatuor.* 2 vols. 4to. *Brunsvigæ.* 1806.

THIS publication properly answers the purpose of a complete *Bibliotheque* for the literary history of Phædrus, which is still so much involved in uncertainty; it also determines accurately what is still capable of elucidation with respect to this history, and what certainly must remain undecided, at least till other authorities, at present entirely unknown to us, shall be discovered. The same author published, several years ago, an edition of Phædrus; and since that time, he has, with great diligence and critical acumen, collected, arranged, and appreciated, every thing relating to Phædrus, which came to his knowledge in the intermediate period. This work, the result of his labours, cannot fail to be an acceptable addition to the classical library.

Art. XXXI. *Homeri Hymni et Epigrammata: Edidit Godofredus Hermannus,* royal 8vo. Lipsiæ. 1806.

THIS is a work of much learning and ingenuity. Some years ago, Messrs. Ilgen and Matthæi employed themselves in the verbal, and, in some measure, also in the rhetorical criticism of these poems; the former having published a bulky edition of the text, with notes; the latter, a considerable volume of critical and philological annotations on the Hymns. But the want of connection in the greater Hymns, the frequently abrupt transition from one mythus of the divinity celebrated in the poem, to another mythus of the same divinity (apparently even discordant, on some occasions, with the main design and plan of the whole poem) have in general been either passed over unnoticed, or at least have been very unsatisfactorily explained by these authors. Now Professor Hermann considers these greater Hymns according to a new hypothesis, which, we believe, is entirely his own. He supposes each of the greater Hymns to be an aggregate of a number of different smaller ones, written by separate authors in praise of one and the same divinity; and that the poet, or rhapsodist, of each smaller Hymn, prefixed to his own Ode, celebrating only one particular mythus, that Exordium which he found ready composed and prefixed to some other Hymns. These numerous detached Hymns having each the same initial verses, the copyists were induced to write out this Exordium only once, and then to insert under it all the Hymns, to which, in their detached state, it had been distinctly prefixed, just in the order in which they had happened to occur. This hypothesis is certainly ingenious, and, in the application which Mr. H. has made of it to the different examples, appears very satisfactory.

ART. XXXII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

LORD Valentia, the eldest son of the Earl of Mount Norris, repaired a few years since to India, with a view to contribute to the extension of Science, and to gratify his own curiosity. After his arrival in Calcutta, he repaired overland to Lucknow, and having accepted an invitation from Mr. Paull, an eminent merchant there, he resided at his house during several months, when the rainy season commenced: he was accompanied by that gentleman down the stream of the Ganges; and they had an opportunity of becoming acquainted with whatever related to a river so famous in the annals and religious rites of the eastern world. In the course of several years residence abroad, Lord Valentia has visited and examined a large portion of Asia, and has seen parts of Africa. Being of a curious and inquisitive turn, he has made a very valuable collection of whatever is rare or worthy of notice: and we are informed that the public will be speedily gratified with an account of his extensive travels, printed at the expense of his lordship; the exact size and extent of the work are not precisely ascertained, but it is supposed that it will consist of two or three volumes in quarto, with a folio volume of engraving: these travels, and those of Dr. Buchanan (announced some time ago) will bring us better acquainted with the vast possessions of Britain in Asia.

Sir John Carr will speedily gratify the public with an account of his recent excursion into Holland, and up the Rhine as far as Mentz. These countries have long been objects of considerable curiosity on account of the great political changes which they have undergone, and the events of which they have been the scene, since they were last visited by Dr. Cogan, and Mrs. Radcliffe. This volume, like the other popular travels of Sir John Carr, will be decorated with numerous views of the places which he visited.

Some Account of a Voyage round the World, in the Antelope packet, Captain Wilson, which was wrecked at the Pelew Islands, is in the press; it will be illustrated by engravings of the scenery and natives of Pelew, Patagonia, and Terra del Fuego, from drawings made on the several spots by A. W. Devis.

Mr. Semple, author of Walks and Sketches at the Cape of Good Hope, has in the press, (to be published early in next month,) "A Journey from Lisbon, through Spain and Italy to Naples, and thence to Smyrna, and Constantinople," comprising a description of the principal places in that route, and observations on the present Natural and Political state of those countries.

Dr. Bardsley, Physician to the Manchester Infirmary, has been some time preparing for the Press, and will speedily publish, a Selection of Medical Reports of Cases, Observations, and Experiments, chiefly derived from hospital practice; including, among others, clinical histories of Diabetes, Chronic Rheumatism, and Hydrophobia.

Dr. P. A. Wilson, of Worcester, has nearly ready for publication, an Essay on the Nature of Fever.

Speedily will be published the Modern Practise of Physic, which points out the Characters, Causes, Symptoms, Prognostics, Morbid Appearances, and improved method of treating the diseases of all climates, by Robert Thomas, M. D. the second edition, revised, altered, and enlarged.

Mr. Lawrence, of St. Bartholomew's Hospital, has in the press, a translation from the German of Blumenbach's Comparative Anatomy, with numerous additional notes.

A new work is nearly ready, by Dr. Barclay, of Edinburgh, on Muscular Motion.

A new edition of Dr. Lind on the Diseases of Hot Climates is in the press, and will be published in the course of the spring.

Mr. Parkinson will shortly publish a new and enlarged edition of his Experienced Farmer.

The London Booksellers are engaged in

bringing out a translation of Cicero's works, which will be sold separately, as well as collectively.

The Rev. Mr. Crutwell, of Bath, has, for several years past, devoted his whole time to preparing a new edition of his General Gazetteer, which is now in the press.

The Rev. Dr. Maut, is printing a small Volume of Lectures on the Occurrences of the Passion Week.

The Rev. G. S. Faber, author of a Dissertation on the Prophecies, is preparing for the press a work on the Restoration of Israel and the Destruction of Antichrist.

In the press, and in a few days will be published, a Collection of Debates in Parliament, on the Act of Navigation, on the Trade between Great Britain and the United States of America, and the Intercourse between the latter and the British West-India Islands, on the Tortola Free Port Bill, &c. from 1783 to 1807, both inclusive; with notes and an appendix, containing a variety of important documents illustrative of these interesting subjects.

Mr. Beloe is arranging materials for two more volumes of his Anecdotes of Literature.

Mr. Gifford's edition of Ben Jonson is ready for the press; he has been assisted greatly by some manuscripts of the late Mr. Whalley.

G. Dyer begs leave, through the medium of the Eclectic Review, to apprize his friends and the public, that he is proceeding with the "Inquiry into the State of the Public Libraries of this kingdom," which was announced by him some time ago. He has had free access to various public libraries in different parts of England, and has visited every one of those in Scotland: and he proposes, in proportion to his encouragement and opportunities, to pursue his researches, till he has completed his design. The Inquiry will make three volumes, and is intended to comprehend a short account of every public library, of a particular description, in the Island, together with such biographical sketches, and literary observations, as will be naturally connected with such a work.

Mr. Banks has a little volume in the press, entitled a Manual of Nobility.

A fourth volume of the Lounger's Commonplace Book, is in preparation.

New and enlarged editions of the Rev. Mr. Daniel's Rural Sports, are in great forwardness.

Mr. Bryant's celebrated work on Heathen Mythology is reprinting.

Mr. Southey's Specimens of English Poetry, in continuation of Mr. Ellis's much admired works, will appear this month.

A new translation of the Epistles of Ovid, is in the press, from the pen of the late Rev. Mr. Fitzthomas.

Partonepex de Blois, a poem in three books, with notes from the French of M. le Grand, by William Stewart Rose, Esq. will appear very soon from the press of Ballantyne of Edinburgh. This work will be enriched with fine engravings from paintings by Smirke, Esq. Jun. in which the costume of the time has been an object of uncommon attention.

Mr. Nathaniel Howard, of Plymouth, has completed a translation, in blank verse, of the Inferno of Dante, with notes.

A new edition of Warton's valuable History of English Poetry is preparing for the press; it will be continued to the time of Pope by an editor of celebrity.

Dr. Percy, of St. John's College, nephew to the Bishop of Dromore, is preparing, with his approbation, a fourth volume of the Reliques of Ancient English Poetry.

Wm. Wordsworth, Esq. author of Lyrical Ballads, has nearly ready for publication the Orchard Pathway, a collection of Poems.

Mr. Northmore has been for a considerable time engaged in writing an Epic Poem, to be completed in ten books, entitled Washington, or Liberty Restored: the basis of the work, exclusive of the imagery, will rest solely upon historic truth.

In the press, a Translation of Witsius's *Conciliatory Animadversions*, by the late Rev. Thomas Bell of Glasgow, accompanied with his notes, and recommended by the Revd. John Dick, A. M. Author of the Essay on the Inspiration of the Scriptures, and by other Evangelical Ministers.

Dr. Toulmin, of Birmingham, is preparing for the press a new edition of a scarce and valuable tract, entitled the Student and Pastor, by the Rev. John Mason, A. M. the author of the celebrated treatise on Self Knowledge; to this edition it is intended to add the author's Letter to a Young Minister, with some notes and enlargements, particularly an Essay on Catechising, by the Editor.

Mr. Kidd has collected all the scattered remains of that eminent critic Ruhnkenius, and is about to publish them under the title of *Opuscula Ruhnkeniana.*

The Musical Essays by Dr. Callcott, are in great forwardness, and will be published in the course of the year.

Mr. Edward Orme will publish by sub-

scription, An Essay on Transparencies; it will be dedicated by permission to Her Majesty, and their Royal Highnesses the Princesses Augusta, Elizabeth, Mary, Sophia, and Amelia; one large quarto volume, price two guineas.

A new edition of Harmer's Observations on divers Passages of Scripture, enlarged and corrected by the Rev. Adam Clarke, A. M. is nearly ready for publication.

The Rev. W. Shrubsole's Christian Memoirs, or New Pilgrim's Progress, the third edition improved, with a Life of the Author, by his son, is in the press.

The Rev. Mr. Hewitt, Fellow of Hertford College, will issue from the Clarendon press, a New Translation of Grotius on the Truth of the Christian Religion. The numerous testimonies in the notes, which, in the edition of the original, now issuing from the same press, are accommodated to editions prior to 1680, will in this translation be adapted for convenience to recent editions. A few notes will be added to those of Grotius and Le Clerc, by the Translator.

Proposals have been circulated for publishing by subscription, a volume of Sermons, by Dr. Benjamin Grosvenor, selected from a collection in the possession of the Rev. John Davies, of Lymington, Hants. The volume will contain his most admired Sermons, which are exceedingly scarce, and others equally excellent which are little known. The work will be edited by Mr. Davies, and a recommendatory preface will be written by the Rev. David Bogue, A. M. The work will comprise 420 pages octavo, closely printed, price seven shillings to subscribers, and eight shillings to non-subscribers. The volume to be paid for on delivery.

The first number will very shortly be ready of Illustrations of the most remarkable scenes in Scotland, from Pictures by William Scrope, Esq. F. L. S. to be published in Numbers at the price of one guinea each.

A Catalogue of the Particulars of the MSS Collations and Books with MSS Notes, of the late James Philip D'Orville, Esq. purchased by the University of Oxford in 1805, for 1025*l.* will shortly be printed.

A *Catalogue Raisonnée* of the very extensive and valuable collection of Books deposited in the British Museum, is now in contemplation; and it is hoped that it will not be long before the public will be favoured with a specimen of it.

The Works of Sallust, translated by the late Arthur Murphy, Esq. will be published immediately.

The prospectus of a new periodical work, to be published by subscription, has just appeared. It is to consist of a series of short and simple essays and songs, calculated, in their general operation, progressively to assist the musical education of young ladies at boarding schools, it will be called The Musical Mentor, or St. Cecilia at School: the whole written and composed by Mr. Dibdin. The publication will consist of twenty-six numbers, one of which will be issued every fortnight; the whole making an elegant quarto volume; price of each number eighteen-pence; the first number to be issued May 30th.

Speedily will be published, A History of Birds, for the use of young people, by the late Mrs. Charlotte Smith.

The seventh volume of Dr. Shaw's Zoology, containing Birds, is nearly ready for publication.

In the press, and to be published by subscription, A new Translation of Ovid's Metamorphoses into English blank verse by J. J. Howard, Esq.; two volumes.

Mr. Belfour, the translator of the Musica, and Fabulas Literarias of Yriarte, is about to publish a new and improved edition of Jarvis's version of Don Quixote, embellished with superb engravings, and illustrated by notes historical, critical, and literary, from the pens of Mayans, Bowle, Vicente de los Rios, Pellicer, and other able commentators: containing remarks on the life and writings of Cervantes, anecdotes of his contemporaries, and particulars of the manners, customs, and state of literature of the time in which he lived; forming a more faithful, spirited, and classical edition of that immortal work than has hitherto been submitted to the public.

In the press, and will be published in the present month, The Poems of Ossian in the original Gaelic, with literal translations into Latin, by the late Robert Macfarlan, A. M. together with a Dissertation on the Authenticity of the Poems, by Sir John Sinclair, Bart. and a Translation from the Italian of the Abbé Cesarotti's Critical Dissertation on the Controversy respecting their authenticity, with notes and a supplemental Essay, by John M'Arthur, LL. D.; three volumes, royal octavo.

Mr. White Wilkinson intends to publish in the course of a few weeks, A Review of the Bishop of Llandaff's Two Apologies for Christianity and the Bible.

Mr. W. W. intends also to publish a companion volume to the above, and about

the same time, under the title of The Religion of Reason.

Mr. Byerly has in the press his long promised volume of Poems, which may be expected to make its appearance about the middle of the present month.

Soon will be published, in large quarto, No. I. of the British Gallery of Pictures, in two series. The first series containing a description of the cabinets and galleries of Pictures in Great Britain, embellished with engravings, on a small scale, from all the best and most interesting paintings in the different collections.——Each collection of magnitude being distinctly illustrated by a concise history of its formation, and a description of its contents.

The second series will contain a history of painting and its professors, embellished with highly finished specimens from the works of the most celebrated masters, selected from the finest examples in Great Britain; together with a descriptive elucidation of the peculiar excellence of each painting, and anecdotes of the pictures. The historical and descriptive part by William Young Ottley, Esq. The engravings by Mr. P. W. Tomkins, Historical Engraver to Her Majesty, who has the management of the executive part of the work; Mr. L. Schiavonetti, Mr. A. Cardon, and other eminent engravers: the whole under the superintendance of Henry Tresham, Esq. R. A.

A *Carthusian* has circulated proposals for publishing by subscription, a Historical Account of the Charter-House, compiled from original documents, and the works of Herne and Bearcroft. This undertaking will contain the Origin of the Charter-House, as a Monastic Institution, with a brief account of its Founder, and the order established there; also the Dissolution of the Priory by the Grand Dilapidator of religious houses, Henry VIII. It will then proceed to detail the Rise, Progress, and Present State of the Charter House, under Mr. Thomas Sutton's endowment, with Biographical Notices of of several men eminent for their talents, learning, and piety, who were cherished and educated within the walls of that most noble foundation. And will conclude with an Abstract of Charters and other authentic documents, which relate to the different establishments. The work is intended to be embellished with vignettes characteristic of the work; and a portrait of Mr. Sutton; and will be comprised in two volumes octavo, printed on superfine paper, and on a new clear type. The subscription One Guinea. It will be published in the 30th of March, 1807.

In the Press, Shuckford's Sacred and Profane History of the World Connected with the Creation and Fall of Man, revised and corrected by Adam Clarke, A. M. to form three handsome Vols. 8vo, with Maps.—Also Prideaux's Connection, printed uniformly, in 4 vols. with the Life of the Author, now first prefixed, which contain his Answer to the objections against, and Illustrations of, some parts of his Connection, with Maps and a fine Portrait.

University of Oxford.—The following subjects are proposed for the Chancellor's prizes for the present year.

For Latin Verse—*Plata Fluvius.*

For an English Essay—*On Duelling.*

The Trustees for the Hulsean Prize in the University of Cambridge have given notice, that a premium of forty pounds will be given for the best "Critical Essay on the ninth book of Bishop Warburton's Divine Legation of Moses."

The Hulsean Prize for the present year, is adjudged to the Rev. Samuel Berney Vince, B. A. Fellow of King's College, for an Essay on the following Subject, "The Propagation of Christianity was not indebted to any secondary causes."

The subject of the poem for Mr. Seaton's prize for the present year is "The Shipwreck of Paul."

The subject appointed by the Vice Chancellor for Sir William Browne's medal, are for the present year, is Odes "*In obitum Gulielmi Pitt.*"

DENMARK.

M. Hammer, Councellor of Jurisprudence, has bequeathed to the Norwegian Society of Sciences at Copenhagen, the sum of 20,000 Danish crowns, a valuable library of printed and MS. books, and a museum of Natural History; the interest of that sum is to be employed in promoting a knowledge of the Natural History of Norway.

FRANCE.

M. A. Labaume has translated the Asiatic Researches into French; they are published at Paris in two quarto volumes, with notes and engravings, and are printed at the Imperial Press. The author has been assisted by M. Langles, a learned Orientalist. M. L. has availed himself of his advantages of science and opportunity, by illustrating the work, with many notes, particularly to the geographical, philological, and historical memoirs. The papers on Physiology and Astronomy have been revised and annotated by M. Delambre. MM. Cuvier, Lamarck, and Olivier, have paid corresponding attention to the department of Natural History. M. Marcel,

under the direction of M. Langles has cast two accurate fonts of the Bengallee character, the first used in France. To M. M. and his predecessor M. Dubois-Laverni the work is indebted for very great typographical correctness. (*Recherches Asiatiques.* 2 vols. 4to. plates, 84 fr. Treuttel and Wurtz.)

M. Fouchy, Perpetual Secretary of the Academy of Sciences, commenced a collection of Memoirs presented by learned ofr igners to that society. From 1775 to 1786, eleven volumes appeared: the revolution hindered the completion of the twelfth, then in the press. The present Institute wished to follow this example, but that intention could not be fulfilled on account of some of its regulations, as arranged at its formation: this impediment having since been removed, the class of Mathematical and Natural Science has embraced the opportunity to fulfil its engagements with many learned foreigners, who had transmitted many approved memoirs, and has published a selection of them in one quarto volume. *Mémoires présentés à l'Institut de sciences et arts par divers savans etrangers. Sciences Mathematiques et Physiques.* vol. 1. 4to. 12 plates 22fr.

GERMANY.

Dr. Carro has published at Vienna an interesting work detailing the progress of Vaccination in Turkey, Greece, and the East Indies. From this history it appears, that the first person who introduced it at Constantinople was Lord Elgin, ambassador from the Court of Great Britain: who inoculated his own son. He received the *virus* and directions from Dr. de C. As this trial terminated happily, several other Christian children in that city were vaccinated with success. The Grand Seignior in order to set an example, and to forward the introduction of this species of inoculation into his dominions, caused a child, in the Seraglio to be vaccinated; this however had no effect on the minds of the Turks, who obstinately refused to receive the proffered benefit. Lord Elgin afterwards in his travels through Greece introduced the practice at Athens. From Athens it travelled to Salonica, by means of the English Consul, and Dr. Lafont. Vaccination was introduced into Western Greece by Dr. Moreschi of Venice, who sent the *virus* to several physicians at Spalatro, Salone, Teachi (anciently Ithaca), and Patrasso in the Peloponessus; Cephalonia, Cerigo, Zante and Corfu, from whence it was sent to Butrinto in Macedonia. The English Resident at Bagdad, forwarded the *virus* to Dr. Milne at Bussora. Dr. M. afterwards sent it to Bombay, and inoculated several persons of the crews of the vessels trading to Bussora, and also transmitted it to Bushire, on the Persian gulph, and to Muscat, on the Eastern frontiers of Arabia. Its introduction into the British possessions in the East Indies was promoted by the efforts of the Government. (*Histoire de la Vaccination en Turquie, en Greece et aux Indes Orientales, par Jean de Carro MD.*

M. Chr. Theoph. de Murr has published at Weimar, a work denominated the Autography of celebrated characters; he has collected and published a number of autographs of illustrious persons of different ages. The first number contains on twelve plates, specimens of the hand-writing of the following eminent characters—Catharine II. Empress of Russia—Voltaire—J. J. Rousseau — D'Alembert— Luther—Melancthon — Jerom Cardan — Calvin—Kepler—Peirese— Aldrovandus — Sigonius —Petrarch—Tasso—Frederic II. of Prussia — Leibnitz — Philip III. of Spain, and Isabella his daughter — Loyola—Ribadeneira — Lipsius — Salmasius—Victorius—Muretus—Christiana Queen of Sweden—Maria Anna, Queen of Portugal—Malageida — Albert Durer — Pirkheimer — J. Cochleus.

M. J. G. Link has published at Leipzic the History and Physiology of Animals in 2 volumes. The first volume contains the general physiology of animals; the anatomy of their solid and fluid parts, their substance, strength, external conformation, &c. The second volume contains particular physiology: the structure and functions of the intestines of animals. (*Versuch einer Geschichte und Physiologie*; 2 vols. 8vo.)

ITALY.

The Literary Society at Pisa have published the works of G. S. de Coureil, vol. 1. containing the first volume of his Select English Parnassus, translated into Italian verse. The pieces of Poetry contained in this volume, consist of Milton's Il Penseroso & L'Allegro—Satire by Lord Rochester—and several lyrical poems by Cowley, Denham, Otway, and other authors. (*Opere di Giovanni Salvádore de Coureil, Tomo* 1. 8vo, Pisa.)

PORTUGAL.

A biographical work has just appeared at Lisbon, entitled, Portraits and Busts of Men and Women who have reflected Lustre on the Portuguese Nation by their Eminence in Virtue, Literature, Arms, and Arts; both Natives and Foreigners, ancient

and modern, &c. The Portraits which embellish this Work are copied from undoubted Originals. The Lives of the selected Individuals are concisely narrated from the best Authorities. The first number contains four Heads; 1 Dou Henrique, 2 Alvarez Pereira, 3 Pedro de Menezes, 4 João das Regras. The first was renowned as a navigator; the second was an illustrious Warrior; the third also shone in Arms, and was for twenty-two years Governor of Ceuta; the fourth, was High Chancellor of Portugal, and excelled in Law and Politics. The last of these great men died in 1404; the others lived at a later period. (*Retratos e Bustos dos Varões e donas*, &c. &c.)

ART. XXXIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Complete Dictionary of Practical Gardening. By Alexander Macdonald, Nurseryman and Gardener. 2 Vols. 4to. with Seventy Plates, plain 3*l.* 10*s.* coloured 6*l.* 6*s.*

The Gardener's Remembrancer throughout the Year. By James M'Phail, Gardener to the Earl of Liverpool. 8vo. 12*s.*

ARCHITECTURE.

A Description of the Mode of Building in Pisé, adopted in France for several Ages. By William Barber, 10*s.* 6*d.*

GEOGRAPHY.

Modern Geography. By John Pinkerton, extended to 3 Vols. 4to. 6*l.* 6*s.*

MEDICINE.

Anatomical Examinations: a complete Series of Anatomical Questions and Answers; the Answers arranged so as to form an elementary System of Anatomy, and intended as preparatory to Examinations at Surgeons Hall. 2 Vols. 10*s.* 6*d.*

The Arguments in favour of an Inflammatory Diathesis in Hydrophobia considered; with Reflections on the Nature and Treatment of this Disease. By Richard Pearson, M. D. 1*s.* 6*d.*

Selections from the Gentleman's Magazine, which commenced in 1731, to the present Time, whence may be deduced the various Cases and stated Cures of Hydrophobia, contained in that Work, 2*s.*

An Account of the Ophthalmia, which has appeared in England since the Return of the British Army from Egypt. Containing an Examination of the Means by which the Disease is communicated, the Extent to which it is influenced by Climate and Situation, its Symptoms, Consequences, and Treatment, with a coloured Representation of its external Appearance. By John Vetch, M. D. 8vo. 6*s.* boards.

An Account of the Diseases of India, as they appeared in the English Fleet, and the Naval Hospital at Madras, in 1782 and 1783. With Observations on Ulcers, and the Hospital Sores of that Country. To which is prefixed, a View of the Diseases on an Expedition and Passage of the Fleet and Armament to India, 1781. By Charles Curtis, formerly Surgeon of the Medea Frigate. 8vo. 7*s.* boards.

MINERALOGY.

A Methodical Distribution of the Mineral Kingdom into Classes, Orders, Genera, Species and Varieties. By Edward Daniel Clarke, L. L. D. 1*l.* 1*s.*

MISCELLANIES.

Anecdotes of Literature and Scarce Books. By the Rev. William Beloe, Translator of Herodotus, &c. 2 Vols. 8vo. 16*s.*

The Lamp, or Original Fables. Designed as a Companion to Gays Fables; with 52 Engravings 10*s.* 6*d.*

A Practical Treatise on the Game of Billiards. By E. White, Esq. 10*s.* 6*d.*

Graphic Illustrations of the Miseries of Human Life by W. M. Woodward Esq. No. 1. Price 2*s.* to be continued every fortnight.

The Progress of a Corrupt Senator exemplified in Six Characteristic Engravings; with Illustrations in Verse. By. W. M. Woodward Esq. Price 4*s.* plain, or 7*s.* 6*d.* coloured.

Picturesque Views and Antiquities of Great Britain. Engraved by S. Middiman from Drawings by the most eminent artists; with Descriptions, in English and French, by E. W. Brayley. No. III. 10*s.* 6*d.* proofs 1*l.* 1*s.*

MUSIC.

The Vocal Magazine, consisting of Canzonets, Madrigals, Songs, Duets, Trios, Quartets, Quintets, Glees, &c. Composed by Joseph Kemp. 3*s.* 6*d.* per number, published monthly.

POETRY.

Eulogies, or Political Characters, a Poem. By the Author of Hezekiah, a Sacred Drama.

POLITICS.

Letter to the Freemen of the Town of Sandwich, respecting the Proceedings and Resolutions of the Ramsgate Committee, &c. By William Pettman. 2*s*.

The Dangers of the Country. By the Author of War in Disguise. 5s.

South American Independence, or the Emancipation of South America, the Glory and Interest of England. By William Burke, 3*s*.

A Letter to Mr. Whitbread on the Duty of rescinding the Resolutions which preceded the Impeachment of Lord Viscount Melville. 2*s*.

THEOLOGY.

Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton upon Tees, during Lent, in the Years 1803,4,5, and 1806. By John Brewster, M. A. Rector of Redmarshall, Durham. 2 Vols. 8vo. 14*s*.

An Essay on the Epistles of Ignatius. By the Rev. W Cockburn, Christian Advocate in the University of Cambridge, 1*s*. 6*d*.

Strictures on a Visitation Sermon, preached at Danbury in Essex, July 8, 1806. 2*s*.

A Sermon preached in St. Patrick's Cathedral, Dublin, July 13, 1806, at the Consecration of the Rev. Dr. Charles Warburton, Bishop of Limerick. By the Rev. Richard Graves, D. D. M. R. I. A. 1*s* 6*d*.

A Sermon preached at the Opening of the Chapel of the Philanthropic Society, Nov. 9, 1806. By Vicesimus Knox, D. D. 2*s*.

Lectures delivered in the Parish Church of Wakefield, in the Year 1802, on that Part of the Liturgy of the Church of England contained in the Morning Prayer. By Thomas Rogers, M, A. Master of the Grammar School, Afternoon Lecturer of St. John's, and Sunday Evening Lecturer of the Parish Church in Wakefield. Vol. 3, 4to. crown 8vo. 12*s*. boards.

A Priest to the Temple; or, the Country Parson's Character, and Rule of Holy Life. By George Herbert. Foolscap 8vo. 4*s*. 6*d*. boards

The Mild Tenour of Christianity, an Essay. A New Edition: to which are added several new Observations and Illustrative Anecdotes. By Mr. Jerningham.

TOPOGRAPHY.

Illustrations of the Scenery of Killarney, the surrounding Country, and a considerable Part of the Southern Coast of Ireland. By Isaac Weld Esq. M. R. I. A. 4to.

CORRESPONDENCE.

AS we appear to have referred to Mr. Fuller's sentiments, in reviewing his "Dialogues," p. 161. in a manner liable to misconception, we lay his letter to us on the subject before our readers, declining any comment; it is scarcely necessary to observe that our words were "*the*" not "*a* certain dominion of motives," as their meaning seems to have been correctly understood.

TO THE EDITOR OF THE ECLECTIC REVIEW.

SIR,

In your No. for Feb. 1807, p. 161, speaking of my sentiments on the atonement of Christ, you say, "In this part of his views Mr. F. has no controversy with the Arminians, though he considers that it is *foreknown* to whom this atonement will really prove beneficial, and they contend that it is *contingent*. Here they are at issue on a point of fact; the real question, however, on which this difference chiefly turns, is a question of mere mental science, whether moral accountability consist with a *certain dominion* of motives on the human mind."

If I understand the meaning of this critique, the amount of it is this: that with respect to the atonement, I am of one mind with the Arminians, though as to its effects being foreknown, or contingent, there is yet some difference between us; and that as to this, the question on which it chiefly turns is a question of mere mental science.

If, Sir, I had been conscious of the justice of this account, or even if it had been

near the truth, you would not have heard from me: but if I know my own principles, it is far from describing them. Either I must therefore have been deficient in my statements, or the reviewer has not sufficiently attended to them. To whatever cause the mistake is to be attributed, you will allow me, I trust, to explain myself on the subject.

I have, indeed, no controversy with the Arminians on the *sufficiency* of the atonement, neither had the great body of the reformers, nor the divines who met at the synod of Dort: yet none will say of the latter, that they had no controversy with the Arminians concerning the atonement, seeing it was one great object for which they were assembled. They maintained in opposition to Arminianism, *That though the death of Christ be a most perfect sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.* See *Acta Synodi*, Sess. 136, p. 250, and *A View of Religions* by H. Adams, London Ed. Art. CALVINISTS. The above, Sir, is expressive of my sentiments on the subject.

There is, indeed, a subject mentioned by the reviewer, in which I should have supposed I had "no controversy with the Arminians," or rather that they had none with me, nor with any other man. This is the *foreknowledge* of God. I have seldom met with an Arminian who would deny it, or pretend that the issue of things were to him uncertain. Some of their writers, who have verged towards Socinianism, I am aware have done so; but not many. I question whether there be one in fifty of that denomination, who does not believe the doctrine of *conditional election*; that is, that God from eternity determined to save all those who he *foresaw* would believe in Christ, and persevere to the end: but this is in direct contradiction to the issue of things being unknown to God. To make the denial of fore-knowledge therefore a character of the Arminian system, and the avowal of it a distinguishing principle of those who oppose it, is, to say the least, very incorrect.

The great question, Sir, between Calvinists and Arminians respects the *cause* of one sinner being saved rather than another. It is not whether God fore-knows who will, and who will not, believe and be saved; but to what is faith, wherever it exists, to be ascribed; Is it to the effectual grace of God given in Christ, according to his eternal purpose; or to our improvement of grace given to us in common with other men? This, Sir, is not a question of mere "mental science," but of pure revelation; and the answer to it is of no less magnitude than to determine whether God, or the creature, shall have the glory of the turning point of salvation.

I am, Sir,

Yours, &c.

ANDREW FULLER.

ERRATA.

P. 124. l. 21. *for* and expresses *read* expressing.
121. l. 9. *for* suspence *r.* suspense.
131. antepenult, *for* elecments *r.* elements.
170. l. 30. *for* forbids *r.* forbid.